I have perused these Sermons upon PSALME 106. 19, 20, &c. *and judging them to be pious and profitable, I allow them to be printed and published.*

John Downame.

I have perused these Sermons upon PSALME 106. 19, 20, &c. *and judging them to be pious and profitable, I allow them to be printed and published.*

John Downame.

ENGLANDS FACE IN ISRAELS GLASSE:

OR,

The { Sinnes / Mercies / Judgements } of both Nations;

Delivered in 8. Sermons upon PSALM. 106. 19,20,&c.

ALSO,

GOSPEL-SACRIFICE,

In two Sermons on HEBR. 13.

Whereunto is also added a Sermon on 2 *Cor.*6.8. preached at *Pauls, London*, Novem. 14th. *Anno Domini* 1641.

By that late reverend Divine, THO. WESTFEILD, Dr in Divinity, and sometimes Preacher at *Bartholomew*-Great in *London.*

I CORINTH. 10. 11.

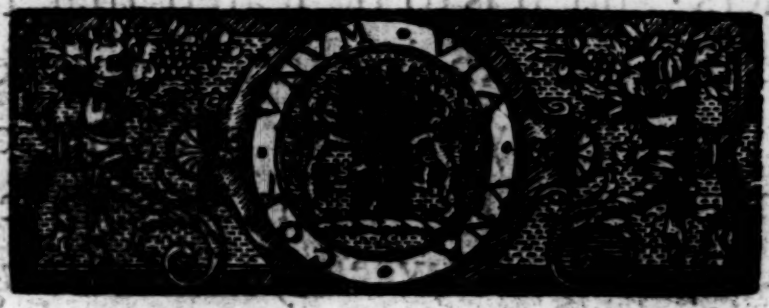
Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.

PSAL. 41. 1.

Blessed is hee that considereth the poore: The LORD *will consider him in time of trouble.*

LONDON,
Printed by *James Young*, for *Charles Greene*, and are to be sold at his shop, at the signe of the Gun in Ivie-lane. 1646.

Charles Lord Maynard



To the Readers.

Friends,

MAn is very prone to evill, having a ſpring of naturall corruption in him; which being (as it were) pumped out by example, the ſtream runs more violently. All the Kings of Iſrael (for ought I read) were bad enough: but many of them are notoriouſly branded for this eſpecially, their imitation of *Jeroboam the ſon of Nebat.*

It hath been ſaid, that this our Nation is very prone to imitate o-

thers;

thers; and it is to be feared, that, together with their exotick fooleries, wee are guilty of many of their groſs enormities. However, it will certainly hold between *Iſrael* and *England*, (as will appeare, in the enſuing Diſcourſe.) Our mercies have not been inferiour to theirs: Our ſinnes have, if not out-vied, yet, at the leaſt, runne parallel with theirs. And for our miſeries, ſad experience is more then a ſilent teſtimony.

The former ſubject of this Book, though it be, for the moſt part, ſad; treating of Sinnes, and Judgments; yet the wiſedome, and ſweetneſſe of the reverend Authour hath brought honey out of the Lion.

For the latter part, Concerning communicating to the neceſsity of the Saints, the practiſe of this worthy

thy man was a patterne, even to admiration.

The moſt of theſe Sermons were preached at High-gate; which, indeed, was highly exalted by the painfull preaching of this Miniſter of Chriſt. And I wiſh that our Saviours prediction of *Capernaum*, and *Davids* wiſh to the Mountaines of *Gilboa*, may be ever ſpiritually, and literally far from it.

And thou, WEST-ſmith-FIELD, that wert watred ſo long a ſpace with the heavenly drops of this worthy WEST FIELD, as formerly, by the bloud of ſo many couragious Martyrs, who weekely ſuffered in thee, having beene thus honoured, become not like the beaſts (in thee) that periſh.

And, if there be any that had relation

lation to him, who, like wanton children, trifled out the time, while this reſplendent taper was *burning* and *ſhining*; let them, at leaſt, make uſe of this inch of light: which, with Gods bleſsing, may purchaſe them commodities for eternity.

In honour of his memoriall, and for the furtherance of all that will make uſe of this help, I have erected this his owne pillar upon his grave: By which, and the like advantages, that both you and I may be edified, is the deſire of

T. S.

PSAL.106.19,20. &c.

They made a calfe in Horeb, and worſhipped the molten Image.

Thus they changed their glorie into the ſimilitude of an Oxe, &c.

YOu have in this Pſalme many ſinnes of this people ſet down. In the three former verſes there is the mutiny of *Corah* and *Abiram* againſt *Moſes*, and of two hundred and fiftie men with *Corah*; they envied *Aaron* the ſaint of God.

In theſe verſes you have another ſinne of this people, a fearfull one, the ſinne of *Idolatry*.

There be ſome ſins of an high nature, ſuch wee reckon the ſinnes that be directly againſt God; as, *Atheiſme*, *Profaneneſſe*, *Idolatry*, *&c.*

There be ſome ſinnes directly againſt nature; as, *Sodomy*, *beſtiality*, *inceſtuous pollution*, *&c.* Some are directly againſt humane ſociety; as, *rapes*, *murder*, *oppreſsion*, *effuſion of innocent bloud*, *&c.* Now, *Idolatry* is of the firſt kinde, and of the worſt. *Tertullian*, excellently, me thinkes, ſaith, that *Idolatry* containes under it *omnes ſpecies peccati*, all kinds of ſinne. There is treaſon in *Idolatry*; the *Idolater* ſets up a new God, as the Traytor ſets up a new King. There is falſhood, and lying in *Idolatry*: for an *Idoll* is the doctor and *teacher of lyes*, *Habak.* 2.18. There is theft in it: for what greater robberie then to rob God of his glory? There is whoredom in it, it is oft in Scripture called by that name; it is ſpirituall whoredome. How oft have I read that phraſe of men *going a whoring after another God?* Well, mark the Text; obſerve three things here:

Firſt, the *Idoll* after which they went a whoring: It is called in the firſt verſe of my Text, *a Calfe*. In the ſecond verſe, *an Oxe*. A young Oxe, a young bullocke, a young heifer of three yeares old, I have obſerved in the Scripture to be called by the name of a *calfe*. And, it was not a living young *calfe*, or, a living young *bullocke*: but, in the former verſe, it is called, the *molten Image*,

mage of a calfe. In the ſecond verſe, the *ſimilitude of an oxe.* That was their Idoll.

Secondly, conſider the work of this people about that *Idoll*; their ſin, in three things:

Firſt, they made it, *They made a calfe in Horeb.*

Secondly, they worſhipped it, *They worſhipped the molten Image.*

Thirdly, *They changed their glory into the ſimilitude of it.*

Then marke further, the cauſe of this ſinne, the root from whence it did ſpring. It ſprung from a forgetfulnes of God, that God that was their Saviour. They forgat God their Saviour. And then from a forgetfulneſſe of thoſe works of God; and thoſe were,

Firſt *magna*, great
Then *mirabilia*, wondrous } workes.
And then *terribilia*, terrible

They forgat God their Saviour, that had done *great* workes for them in the land of *Egypt*, *wondrous* workes in the land of *Ham*, *terrible* workes by the red ſea. This is the ſumme of the whole Text; I may not thinke to goe over all theſe at one time, it is a point that would not eaſily be paſſed over. There are a generation of men that will compaſſe ſea and land to

winne us to *Idolatry*, it were good our hearts were ſtabliſhed againſt it. I will goe as farre as the time will give leave.

I begin firſt with the *Idoll*, it was a *calfe*, or, a *young bullocke*.

God forbids any Image to be made to the uſe of Religion, *of any thing in heaven above, or in the earth beneath, or in the waters under the earth.* God ſpecifieth all thoſe places, becauſe there is none of thoſe places, neither heaven above, nor the earth beneath, nor the waters under the earth, but this fooliſh vaine heart of man hath found out ſomething to deifie, to make a god of.

Some have worſhipped the Sun, Moon, and Stars, the Hoſt of heaven; glorious creatures, but yet ſuch creatures as God made to ſerve man, and not man to ſerve them. Some of the Gentiles did worſhip men like themſelves. Some four-footed beaſts. Some creeping things of the earth. That ſame *Dagon*, that you read of in the Scripture, had the head of a man, but the lower parts of it were like a fiſh. Not to tire you with reckoning up particular vanities in this kind, heare what the Apoſtle ſaith of the Gentiles, *Becauſe when they knew God, they glorified him not as God, but were unthankfull, their fooliſh heart being*

filled

filled with darkneſſe; when they profeſſed themſelves wiſe men, they became fooles. Fooles! how? *They turned* (and marke that phraſe, it is the ſame that is here) *the glory of the incorruptible God, to the Image, and ſimilitude of corruptible man, and of birds, and four-footed beaſts, and creeping things, and changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator* (ſaith the Apoſtle) *who is bleſſed for ever*, Rom. 1. 21.

A Queſtion may be made here, why this people, ſince they will needs worſhip God under a forme, would chooſe this forme? why a *calfe*? why a *young bullock*?

It is agreed upon by all hands, old, and new Writers, that they all learned this kinde of ſervice in *Egypt*: *Egypt* was the mother of *Idolatry*, ſo *Jeremie* calls it; *Though all people under heaven had corrupted their waies, yet no people had more corrupted their waies in this kinde then Egypt*: *quis neſcit qualia demens Ægyptus*? who knowes not what baſe abominations, what dung-hill gods the *Egyptians* worſhip? They worſhipped a deitie under the forme of a *Crocodile*. Another deitie under the forme of *Ichneumon*, a rat of *Nilus*. Another under the forme of *Ibis*: and they had more dung-hill gods then theſe, their *onions*,

and

and *leeks* in their gardens. *O ſanctus, &c.* The heathen could ſcoffe at this foolery, that they ſhould have deities growing in their gardens. But, of all the gods they worſhipped, the greateſt, their great god, was *Apis*, or *Serapis*; they worſhipped him under the ſimilitude or form of a *young Bullocke, pyed Bull, a pyed Oxe*; black, with ſuch and ſuch white ſpots upon him.

Would you know from whence? Let mee trouble you a while. *Apis*, a King of another country, in a famine relieved *Egypt*, *Alexandria* eſpecially: when hee was dead, they made him a god, and decreed divine honour to be given him: then they muſt worſhip him under a forme. They think of the benefit they had by *Apis*; they had their corne by the tillage of the ground, by the labour of the Oxe, and they will worſhip this great god of theirs under the form of a *pyed Oxe*, a *young pyed Bullock*.

This people had ſeen this Idolatrous ſervice in *Egypt*; and now they did not more long after *Egyptian* food, then after this *Egyptian* god.

I pray marke what Saint *Stephen* ſaith of this people, *Acts* 7.39. *In their hearts* (quoth hee) *they turned againe into Egypt: Saying, Make us a calfe, make us gods to goe before us.* In their hearts they

turned

turned into *Egypt*, when they required of *Aaron* such a worship as this. The thing I obserue from it, is this;

It is an easie matter for men to be drawn to the practice of that Idolatry, that they have been accustomed to see practised in those places that they have a long time lived in. Observ.

Hee that would take heed of *Idolatry*, let him take heed of *Egypt*: the very aire of *Egypt* (as I may so say) is infectious in this kind. See here, they had seen the worship of a young bullocke in *Egypt*, and they must have a *bullock*. I pray remember *Jeroboam* the sonne of *Nebat*, that made *Israel* to sinne: How did hee make them sinne? Hee set up two *calves*, they set up one; hee set up two, one at *Dan*, another at *Bethel*. Where did hee learne that? had hee been in *Egypt* too? yes, he lived in *Egypt* some space, hee fled thither for feare of *Solomon*: *For when hee perceived that Solomon sought his life, hee went and dwelt with Shishak King of Egypt, and was with him* (saith the Text) *till the death of Solomon*, 1 Kings 11.40. I say, hee that would take heed of *Idolatry*, let him take heed how hee lives in *Egypt*.

The locall seat of *Antichrist* (and what seat can that be but *Rome*?) is called in the *Revelations*

lations by three names: It is called *Egypt*, Rev. 11. 8. It is called *Sodome* in the ſame verſe. It is called *Babylon*, in many places of the *Revelations*. It is called *Babylon* in regard of her crueltie. It is called *Sodome*, in regard of her filthineſſe: and *Egypt* in regard of her *Idolatry*.

It is a hard matter for a man to live in *Egypt*, and not to taſte, and ſavour ſomewhat of the *Idolatry* of *Egypt*. Wee had ſometime, in *England*, a proverb about going to *Rome*: They ſaid, *A man that went the firſt time to* Rome, *he went to ſee a wicked man there; Hee that went the ſecond time to* Rome, *went to be acquainted with that wicked man there; Hee that went the third time, brought him home with him.* How many have wee ſeen (and it is pitie to ſee ſo many) of our Nobilitie and Gentry to goe to thoſe *Egyptian* parts, and returne home againe: but few of them bring home the ſame manners, the ſame Religion, nor the ſame ſoules they carried out with them.

Iſaac had beſtowed the bleſsing upon *Jacob*, his younger ſon; you know the ſtory, *Gen.* 27. But, when *Iſaac* ſent his ſonne *Jacob* to *Padan-Aram*, though hee had bleſſed him before, the Scripture ſaith, *hee bleſſed him againe*, *Gen.* 28. If ever Parents had need to bleſſe their children,

they

they had need to bleſſe them, and bleſſe them againe, when they ſend them to travell to thoſe forraine parts. Can a man be in a mill where much corne is ground, and have no badge of it upon his clothes? Can liquor be tunned up in a muſtie veſſell, and not taſte of the cask? Can a man live in *Ethiopia*, and his face not be diſcoloured? Marke, in verſe 35. of this *Pſalme* I have now in hand; It is ſaid there, *The people were mingled among the heathen*; and what came of it? *They learned their workes*. It is a hard matter for a man to be much converſant with *Idolaters*, and not learn *Idolatry*. It is a hard matter for a man to be much converſant with common drunkards, and not learn to drink. It is a hard matter for a man to be a common companion with them that ſit in the ſeat of the ſcornfull, and not to learn to ſcoffe. It is a hard matter for a man to live among blaſphemers and ſwearers, and not learn to ſweare. *O, Wo is me* (ſaith *David*) *that I am conſtrained to dwell at Meſhek*. Brethren, if by any meanes, by prayer, or all holy endeavours, you can keep your ſelves from the wo of living at *Meſhek* among *Idolaters*, labour to doe it: it is a miſerable condition to live among idolatrous or wicked perſons.

But, if divine providence ſhall neceſſarily caſt you upon *Meſhek*, and *Egypt*; if it ſtand with the good will and pleaſure of God, and there be no remedie, but the cords of your tabernacles muſt be faſtned among the tents of *Kedar*, among *Idolaters*; then learne, and remember how *Noah* lived in the old world: hee walked with God, when all the world walked from him. Remember how *Lot* lived in *Sodome*; how *Joſeph* lived in the Court of *Pharaoh*, and *Obadiah* in the Court of *Ahab*, and *Daniel* in the Court of *Babylon*. Remember how the *Saints lived in Nero's houſhold*, Phil. 4.22. Remember a Church that held the Name of God, and denied not the Faith, that lived in ſuch a place where *Satan's* throne was. The fiſh keepes the freſh taſte, though it live in ſalt-water. A Myrtle loſeth not the nature; it is a Myrtle ſtill, though it grow in the midſt of netles.

It is a foule ſhame to live among good men, in good places, & not be good: but it is an high commendation to live among evill men, in evill places, and not be ill. Thus much ſhall ſuffice concerning the *Idoll*: It was a *calfe*, and they learned to make it in *Egypt*.

I come now to their worke, the making of it.

it. *They made a calfe in Horeb.* There are three circumſtances in that making of it.

Firſt, who were they that made it? *They made it.*

Secondly, where did they make it? *In Horeb.*

Thirdly, of what did they make it? That my Text ſpeakes not of here, but wee muſt take it out of the ſtory. It was of the golden eare-rings that *Aaron* tooke out of the eares of the men and women, of their ſonnes, and daughters; and of that they made a *calfe. They made a calfe in Horeb.*

For the firſt, the perſons that made it: *They made it.* The *Hebrewes*, the *Jewes*, would very faine put this from themſelves; they ſay that there were ſome *Egyptians* that were mingled among them; and indeed, wee reade that there came out a great multitude, a mixed confuſed company came out of *Egypt*: but they were not theſe only that made the *calf*, the *Iſraelites* themſelves made it too; *They made it.* Yet, I doe not thinke that all of them had a hand in making of it: I make no queſtion, but ſome of them hated this *calfe* with a perfect hatred, and them that made it, & them that worſhipped it: they were but ſome of the people that made it. Harke what the Apoſtle ſaith, *Let us not be Idolaters, as ſome of them were Idolaters,* 1 Corinth. 10. 7. But

ſome of them were *Idolaters*; yea, a great company of them were *Idolaters*. *They made the calfe.*

But how can it be ſaid they made it? for, if you look in the ſtory, wee ſhall finde that *Aaron* made it? *Aaron* threw their gold into the fornace. *Aaron* poliſhed the *calfe*. *Aaron* ſet up an Altar. *Aaron* proclaimed an holy day: *To morrow ſhall be an holy day unto the Lord.* It was *Aaron* that made it; why is it not ſaid, that *Aaron made the calfe in Horeb*, but, *They made the calfe*?

Marke thoſe words, where this ſtorie is ſet downe, *Exod.*32. verſe *ult.* It is ſaid there, that *God plagued the people for their ſinne, in making the calfe that Aaron made.* Marke, God plagued the people for their ſinne in making the *calfe* that *Aaron* made. So the people, and *Aaron* both made it: the people firſt; *They made it.* Take theſe rules:

A man may have a hand, hee may have fellowſhip in the unfruitfull workes of darkneſſe, many waies: foure eſpecially.

It is the uſuall phraſe of Scripture: 1. A man is ſaid to doe that that he doth not himſelf, but another man, if he command it; that is one. So *David ſlew Uriah the Hittite with the ſword, be-*

cauſe

cauſe hee commanded him to be ſet in the Army where he might be ſlaine with the ſword of the Children of Ammon.

Secondly, a man may be ſaid to doe that that another man doth, if hee doe counſell, and perſwade to it, and entice, and ſolicite to it. Thus the *High-Prieſts*, and the *Scribes*, and *Phariſees*, are ſaid with their wicked hands to *take Chriſt, and to crucifie him, and to hang him on a tree.* They with their wicked hands did not doe it, but they perſwaded *Pilate* to doe it with much importunity: therefore they did it.

Thirdly, a man may be ſaid to doe that that another man doth, if hee occaſion the doing of it. It is ſaid of *Judas*, that *hee purchaſed a field*, Acts 1. ver. 18. *This man purchaſed a field. Judas* did not purchaſe it; but *Judas*, by returning the money to the treaſury again for which he ſold Chriſt, gave them occaſion to purchaſe it: therefore this man purchaſed the field.

Fourthly, a man may be ſaid to doe that that another man doth, if he doe not hinder the doing of it, if he ought, and might hinder it. The men of *Tyrus* came upon the *Sabbath day*, and ſold wares in *Jeruſalem*: *Nehemiah*, that good governour, hee goes to the Rulers of the people, and

and ſaith; *What is this that you doe, and breake the Sabbath?* Nehem 13. They brake it, becauſe they ſhould have hindred the breaking of it, and did it not.

Wee have ſinnes enough, and too many of our own to anſwer for; wee need not anſwer for the ſins of others: yet, wee ſhall anſwer for the ſins of others too, for all thoſe ſinnes that other men have committed, if either wee

Command
Counſell
Occaſion
Or not hinder
} them.

Aaron made the *calfe*: but yet they made it, becauſe they would have him make it.

Aaron made it. It is a thing to be conſidered a little. Whether did *Aaron* ſinne in making this *calfe*, or no? Did *Aaron* well in yielding to the people in making this *calfe*? *Tantum Sacerdotem condemnare non audemus, &c.* ſaith S. *Ambroſe*, We dare not condemne ſo great an High-Prieſt; and we cannot tell how to juſtifie, and excuſe him: yet ſome, in former time, and one of late dayes, in our time (but a Papiſt) hath written a book, *Munſius, de* AARONE *purgato*, of *Aaron* purged: Hee will free *Aaron* from all manner of ſinne

in

in making of this *calfe*; but it will not be: Should he purge him with *Nitre*, and with Fullers ſope ſeven times over, hee could not doe it. I ſee the Fathers are wondrous careſull in extenuating this ſin; and we may doe that, excuſe it we cannot: we muſt needs acknowledge it a very great ſin in this High-Prieſt.

Firſt of all, ſay they, the people would have him doe it, hee would not have done it elſe.

Well, be it ſo: hee was now a Governour left under *Moſes*; hee ſhould have been more vigilant and have looked better to his government. The permiſsion of an evill, is as great an evill as the commiſsion of it. Woe to that people that are humoured in their ſins, either by the Miniſters, or by the Magiſtrates; the one ſhould check them, the other ſhould puniſh them: but, woe to the people that are humoured in them.

But then you will ſay, This people was ſet upon a miſchief, they would have it, there would be no remedie: Indeed *Aaron* told *Moſes* ſo.

It is true, they were ſo: Be they ſo; *Aaron* ſhould have been more vigilant, more couragious, more reſolute in his government to withſtand them.

But

But they were importunate, and clamorous; they would never give *Aaron* over till hee had done it.

Be it ſo: yet, this importunity of theirs, though it may extenuate the fault, cannot excuſe it. Or, if you will ſay, it may excuſe it: it may excuſe it *à tanto*, but not *à toto*; it may qualifie it ſomewhat, but it cannot juſtifie it.

But, ſay they, it is likely the people would have ſtoned him if hee had not done it.

It is like enough ſo; they were ready enough to take up ſtones; they did it to *Moſes*: but grant it, *Aaron* ſhould have choſen rather to have died a thouſand deaths, then to ſuffer God almightie to be ſo diſhonoured. Wee know what ſome ſaid afterwards in the like caſe; *Know, O King, that our God is able to deliver us from the fiery fornace; if not, wee will not worſhip thine Image!*

There is no queſtion, *Aaron* cannot be excuſed in this ſinne. You may truly ſay thus farre for *Aaron*, that that hee did, hee did it out of feare, and out of weakneſſe, and out of Puſillanimity; hee durſt not diſpleaſe the people; he did it out of feare, and frailtie. But take the ſinne in it ſelfe, O it is a fearefull ſinne in it's owne nature. Look in *Deut.*9.20. and you ſhall finde

what

what *Moſes* ſaith concerning it, that GOD was angry with *Aaron* for this ſinne: nay, hee was very angry with him for this ſinne; yea, ſo angry, and very angry, that hee would have deſtroyed him: had not *Moſes* made interceſsion for him, he had deſtroyed him. Now the anger of God is not wont to come like fire, to flame out againſt his ſervants, but upon mightie provocations. Surely God was provoked mightily againſt *Aaron*, that hee would have deſtroyed him, had not *Moſes* made interceſsion. There is no excuſe of it.

But then (This is a point of ſome uſe, let me not paſſe from it thus) Why did not God ſo ſtabliſh this ſervant of his, that hee might not fall into ſuch a ſinne as this? The Apoſtle ſaith, *God is faithfull, and hee is able to ſtabliſh you, and to deliver you from all evill*, 2 Theſſ.3.3. The Apoſtle aſſures himſelfe, *God will deliver mee from every evill worke, and will preſerve mee to his heavenly kingdome*: and many ſuch like places. God was able to eſtabliſh *Aaron*, ſo that hee ſhould not have condeſcended out of weakneſſe to this requeſt of theirs.

It is true: but it pleaſed God to leave *Aaron* to himſelfe, hee would ſuffer him to fall; and you

may thinke that God hath ſome good ends in it. God, being a good God, would not ſuffer evill to be in the world, but that hee knowes how to order that evill to ſome ſuperiour event that is good. Surely, there was ſome ſpeciall end why God ſuffered *Aaron* to fall into ſuch a fearefull ſinne as this. I will tell you what I conceive.

The firſt was this, to ſhew that the *Leviticall Prieſt-hood* of the old Law was imperfect. How could the Prieſt of the old Law perfectly reconcile a poore ſinner to God, ſince hee was a ſinner himſelfe ? Looke in *Heb.7.* and you ſhall ſee there, the Apoſtle ſhewes the difference between our Lord Jeſus Chriſt, the High-Prieſt of the New Teſtament, and the Prieſts of the Old Teſtament. Verſe 27. *The Prieſt of the Old Teſtament ſtood in need to offer for his owne ſinnes firſt, and then for the ſinnes of the people.* The Prieſt of the old Law was not only to offer for the ſinnes of the people, but for his owne ſinnes ; yea, firſt for his owne ſinnes, and then for the ſinnes of the people. Now, how ſhall one ſinner reconcile another ſinner to God ? It cannot be : therefore, ſaith our Apoſtle there, verſe 26. *It became our High-Prieſt to be another manner of*

High-

High-Prieſt, to be holy, and harmleſſe, ſeparated from ſinners, and made higher then the heavens. That is one reaſon, to ſhew that the Prieſt-hood of the old Law could not perfectly reconcile men to God.

A ſecond reaſon why God permitted him to fall, was, that in ſo great dignity as *Aaron* was now aſsigned to, in ſo great a place as the high-Prieſt-hood, *Aaron* might learne to walk humbly with his God. There is nothing that will beat downe a child of God more in the ſight of his owne eyes, then the ſight of his owne corruptions, and the conſcience of his owne unworthineſſe. *Solomon* tells us, that *All the afflictions that God ſends a man under the ſun, are to humble him*: And all that is too little. God is faine ſometimes to let corruptions looſe in his children, to ſuffer his owne children many times to have many a fearefull conflict, and combate, and Meſſenger of *Satan* to buffet them, a pricke in the fleſh to moleſt them; hee ſuffers them to have many fearefull tryalls in the fleſh, to the intent that, there being ſuch a *Jebuſite* in the land, ſuch an enemy in our own bowels, ſuch a thorne in our eyes, ſuch prickes in our ſides, the proud heart may never finde time to ſit, and

bleſſe it ſelfe in any gift or grace, wherewith God hath honoured it.

Nay, here is not all, God doth not only ſuffer corruptions to grow and to rule in his children, that he may humble them: But, *God ſometime permitts his children to fall into ſome great ſinne, that they may not fall into Pride*, ſaith Saint *Auſtine*. I am bold to ſpeake it: I thinke it profitable for the children of God ſometimes to ſin, to keep them from falling into Pride. As a *Phyſician*, when hee would cure a Convulſion, hee doth what hee can to procure an Ague: ſo God, to cure Pride (that dangerous ſin in his children) many times ſuffers them to fall into other ſins, though they be fearfull in themſelves, that they may not fall into Pride.

When men grow proud of any gift or grace that God hath honoured them with, *A man* (as *Gregorie* ſpeakes) *makes a ſore of a ſalve*: Therefore God ſuffers them to fall into other ſinnes, that ſo he may make a ſalve of a ſore; that, when a man hath been wounded by his owne vertues, hee may be healed by his owne vices: That is the ſecond reaſon.

Thirdly, God ſuffered him to fall, I conceive for this; to teach *Aaron* to looke compaſsionately,

ly, being a Prieſt, upon poore ſinners, conſidering himſelfe. Remember the Apoſtles precept, Galat.6. *Brethren, if any of you be overtaken with a fault, you that are ſpirituall* (yea, they eſpecially, whoſe Function and Miniſtery is ſpirituall) *you that are ſpirituall, reſtore ſuch a man with the ſpirit of meekneſſe*, reſtore him againe; the Greek word is, *ſet him in joynt againe*: Doe you ſee him out of joynt? handle him gently, as you doe a bone that is out, ſet him in joynt againe with the ſpirit of meekneſſe: Why? *Conſidering thy ſelfe, leſt thou alſo be tempted.* That good Father, that heard tell of the fall of his brother, hee cried out, *Alas! hee fell to day, and I may fall to morrow.* O Conſider thy ſelfe, either thou art tempted, or haſt been tempted, or mayeſt be tempted, as that man was. The Lord would have *Aaron* to fall, that hee might look with an eye of compaſsion upon ſinners.

Then, laſtly, It pleaſed God to ſuffer him to fall thus, that hee might be a warning to us: *Quomodò tener Agnus, &c.* Alas! how ſhall the tender Lamb doe, when the Bell-wether of the flock is thus endangered? If *Aaron* the *ſaint of the Lord* (as hee is called in this Pſalme) a man ſo familiarly acquainted with God, and divine viſions,

ſions, and a man that had been ſo powerfull with *Moſes* in working miracles; a man that approached ſo near to God, a man ſo long converſant with God, a man that had gone of ſo many errands of God, as hee did with *Moſes* to *Pharaoh*: If ſo holy, and ſo great a man as hee, fell into ſo great a ſinne as this; then let us learn to *worke out our ſalvation with feare and trembling*. *Howle Firr-tree* (ſaith the Prophet) *when the Cedar fals*. *Be not high-minded, but feare*. It is the uſe wee are to mak of it. So much for the firſt circumſtance.

The ſecond circumſtance is, Where they made this *calfe*. *In Horeb*. There ran all along in *Arabia*, a ridge of mountaines; it was but one mountain, but there were two great tops of it; *Sinai* was one, and *Horeb* was the other; and you ſhall finde them ſometime called by the one name, and ſometimes by the other: ſometimes the whole mountaine is called by the name of *Sinai*, ſometimes all the mountaine is called by the name of *Horeb*; ſometime by the one top, ſometime by the other. Now, this is a thing to be obſerved; they were not gone yet from *Horeb*, the law was given in *Sinai* but a little before, where the Lord charged them out of

of the fire, *Thou ſhalt not make an Image to me*; they were but at the foot of the hill, and had not tarried there much above a month after the law was given: they ſaw mount *Sinai* before them, that was the higher top, and they could not but remember how mount *Sinai* was all on a ſmoaking fire and flame, and with what earneſtneſſe God had charged them, *Thou ſhalt not make any ſimilitude of mee*: they were not yet gone altogether from the mountaine, they were yet in *Horeb*; and yet, you ſee, as it is ver. 13. *They made haſte, and forgat God, and fell to this ſinne*: ſo ſaith God to *Moſes*, *Goe, get the downe; this people are quickly gone out of the way*, Exod. 32. 7. You may ſee it in this. I ſtand not upon that point.

The third circumſtance is, Whereof did they make this *calfe*? They made it of their golden eare-rings, *Pull off the golden ear-rings* (ſaith he) *from your Wives, and your ſonnes, and your Daughters, and give them to mee*. No doubt of it, but the ſervant of God, *Aaron*, would faine by this have diverted them from making them a *calfe*: Hee would faine have turned them from it, if hee could: Hee knew that all thoſe people in thoſe Eaſterne parts were much delighted in ornaments, in eare-rings: they ſay, they weare them

them uſually there to this day. And ſuppoſe hee could perſwade the men to be content to part with their ornaments out of their eares; yet he thought it impoſsible to get the women to part with theirs. What? for a woman to part with her jewels, and ornaments! This ſeems a thing impoſsible: You ſee they are ſo deſirous of them, they will, many of them, pinch their bellies, that they may lay ſomewhat more upon their backes: We know there are many that had rather their bellies ſhould want ſufficient ſuſtenance, then their backes a ſuperfluous ornament. You ſee what a hard matter it is to get women to leave an idle inſtrument, or a bagge of vanity that they carrie about with them; but, to leave their jewels, to part with their ornaments, hee never thought they would doe it, though the men might part from theirs: yet they all do, both men and women. Wee may obſerve how eaſily men and women will part with any thing to maintaine *Idolatry*.

I cannot tell, whether it be (as that Father imagined) the pride of our hearts, that wee are in love with the workes of our owne hands, with the devices of our owne braine, with the

invention

invention of our own ſpirits; that becauſe they are our own, we like them: Or, whether it be the vigilancy of the divell, that *roaring lyon, that goes about ſeeking whom he may devoure*; or what elſe is the cauſe, I know not: but this I know, men are more willing to part with any thing to an Idoll, to a ſuperſtitious worſhip, then to the true worſhip and ſervice of God.

And for this cauſe, Idolatry may fitly be compared to whoredome: You ſee, a whoremonger will be pinching and ſparing enough to his wife and children at home, but he cares not how expenſive, and exceſsive, and laviſh he be upon his whores abroad: Thus it is in ſpirituall whoredome; men are never ſo niggardly as in the worſhip of God, but they are content to part with any thing for the maintaining of Idolatry. This forwardneſſe of this people, even to pull their very eare-rings out of their eares, to beſtow upon an Idoll, it will riſe up and condemne us, that are not willing to pull any thing out of our purſes, to the worſhip and ſervice of God.

Many men, in this liberall age we live in, are content, with the Wiſe-men, to take a great journey to ſee Chriſt: peradventure they are

content to fall downe and worſhip him; but they are not willing, with thoſe Wiſe-men, to open their treaſures. Speake to them of opening their treaſures, whether for works of piety to God, or of charity to men, then they ſtand at it, as *Naaman* the Aſſyrian, *Nay the Lord be mercifull to me for that.* Brethren, I could ſpeak a great deale more to this purpoſe, but I am loath to trouble you.

Then, beſides, I know how unneceſſary this is in this place. I have had many a time here, twice eſpecially, a plentifull experience of your forwardneſſe. I have ſeene how your hearts have beene enlarged in bounty towards the enlarging of this place; towards the maintenance of the Miniſtery, and ſervice of God in this place. I need not ſpeake of that now.

But yet I will exhort you now to a worke of charity. Do you remember the Briefe that was read even now, for that poore towne of Cambridge? Me thought your hearts did even yearne within you with pity and compaſsion, to heare of almoſt 3000. poore diſtreſſed ſoules, brought into this extreame miſery, through the hand of * God. Brethren, I need ſay no more; I beſeech you give us, that are your ſervants

The great plague in Cambridge. Aug. 1630.

vants in ordinary, (here in the worke of the Miniſtery, both of the one ſide, and of the other; we are all brought up in the Univerſities) I pray give us leave to repaire to your houſes, and, *If there be any conſolation of Chriſt, any comfort of love, any fellowſhip of the Spirit; any communion of Saints, any bowels, any mercy, fulfill our joy in this.* I beſeech you beſtow ſuch a bleſsing upon that poore Towne, and the poore Inhabitants, that they may be occaſioned, and we for them, to bleſſe you again, and pray to God, to reſtore that which you ſhall give, in the riches of grace here, and of glory hereafter.

FINIS.

PSAL. 106. 19,20.

They made a calfe in Horeb, and worſhipped the molten Image, &c.

I Began to handle theſe words the laſt Lords day. There are three things in them.

Firſt, the Idoll, *a calfe*, or young Oxe, or Bullock.

Secondly, their ſin in this *calfe*, in three things:

Firſt, in making of it.

Then, in worſhipping of it.

And then, in changing their glory into the ſimilitude of it.

They made a calfe in Horeb,
They worſhipped the molten Image.
They changed their glory, &c.

The third thing is the roote of this ſin, the cauſe

cauſe of it, whence it grew; it grew from forgetfulneſſe of God and his works.

The God they forgat was their Saviour.

The works they forgat were,

First, great
Secondly, wonderfull } works.
Thirdly, terrible

They forgat God their Saviour, that had done great things for them in Egypt, wondrous things in the land of Ham, terrible things by the Red ſea.

Of the Idoll I have ſpoken; and of their firſt work in making of it; wherein I conſidred three circumſtances,

First, who made it.
Secondly, where they made it.
Thirdly, of what they made it.

I now go on to the ſecond thing.

They worſhipped the molten Image.

This was the end for which they would have it made, and ſo conſequently, they turned the glory of God into this ſimilitude: Here was their ſin; which was not ſo much in making of it, they might have made it without ſinne; but to make it, to that end, to worſhip it, this was abominable.

Now, becauſe theſe are dangerous dayes where-

wherein we live, and there are a generation of men, that will compaſſe Sea and Land to make a proſelyte. Out of my deſire to ſtabliſh your hearts in the true and ſincere worſhip of God, I ſhall, beſides my cuſtome, fall upon a matter of Controverſie, and diſcuſſe the queſtion, betweene the Church of Rome and us, about worſhipping of Images. There is a great diſpute betweene them and us, about this peoples Idolatry in worſhipping this calfe. We do beleeve the ſin was ſinfull above meaſure: but yet they would make it ſomewhat worſe then it was; becauſe they would not be thought to be Idolaters, as theſe were.

The thing will ask a little time to diſcuſſe it, more then I have to day; I ſhall but make an entrance into it. I ſhall tell you what order I will take in the handling of it.

Firſt, I will ſhew you, That the making of an Image is not ſimply forbidden, except it be, in way of Religion, to worſhip, and to ſerve God by it. That is the firſt. *They made it*, and, *they worſhipped it.*

A ſecond thing I will ſhew is this, That all application of divine honour to any Image whatſoever, is Idolatry.

I will ſhew you thirdly, That all Idolaters do change their God; they change their glory into the ſimilitude of that they worſhip.

I will ſhew you fourthly, That the Church of Rome doth commit as grievous Idolatry in worſhipping their Images, as this people did in worſhipping of this Calfe.

Laſtly, I will ſhew what uſe we are to make of the whole. I ſay, I cannot do all to day, I ſhall but begin it; but have patience till I can end it: And if, in the handling of theſe things, I alledge either Fathers, or Councels, or Traditions of the Church, or Hiſtory, more then I uſe, or more then I think is fit in popular Sermons; I pray beare with me, and conſider whom I deale with, with unreaſonable men, ſuch as will not be ſatisfied with the meere authority of holy Scripture.

For the firſt point; The making of an Image is no act of Idolatry, except it be, by way of Religion, to worſhip God by it: that is my firſt propoſition. God doth never in the Scripture ſimply forbid the making of an Image. He ſaith in the ſecond Commandement, *Thou ſhalt not make to thy ſelfe any graven Image*: It is true, but you muſt know, that that is a Commandement of

of the first Table: Now the first Table concernes the worship of God; so you must understand it by way of relation to the worship of God; *Thou shalt not make an Image.* If you will heare God expounding his owne Law that it is thus, looke in *Levit.26.1. Ye shall make you no Idols, nor graven Image, neither shal ye set up any Image of stone in your land, to bow downe unto it.* So, it is not the making of the Image that is forbidden, but the bowing downe to the Image we have made; or the making it to that end to bow downe, that is Idolatry.

If the making of an Image were simply and absolutely evill, then surely the same Art, and skill, and cunning that some men have in carving and graving of Images, should never be attributed to the Spirit of God as the author of it. Now you shall finde what God saith, *I have filled* Bezaleel *and* Aholiab *with the spirit of wisdome, and understanding, and knowledge,* to work all such rare curious inventions, whereof some were Images, as you shall heare anon.

God allows the making of Images to foure uses, which I shall name unto you.

First, he allows us to make an Image for the distinction of coines. The first coines almost that

that I can finde in all the Scriptures mentioned, they were ſtamped with a Lamb upon them, and were called for that cauſe Lambs. You reade in *Gen.* 33. 19. that *Jacob* did purchaſe a field, a parcell of ground, of *Hamor* the ſon of *Shechem*; and he purchaſed it for an hundred pieces of ſilver, a hundred pieces of money; ſo it is called there: but the Hebrew phraſe is, *with an hundred Lambs*. He bought it with money, ſo *Stephen* ſaith. But why doth he ſay with an hundred Lambs? It was money ſtamped with a Lamb. So in *Job ult.* every one of *Jobs* friends brought to him a piece of money, our Tranſlation reads it ſo; but the Hebrew phraſe is a *Lamb*; a piece of money ſo ſtamped. As we call that piece of gold that is ſtamped with an Angel, an Angel; ſo the Scripture called that piece of money that was ſtamped with a Lamb, a Lamb. This was the ancient coine I finde.

Then that ſame ſhekell that we reade oft of in Scripture, it had two figures upon it; it had the likeneſſe of the pot of Manna on the one ſide, and the likeneſſe of *Aarons* Rod on the other ſide. Our Lord ſaid to the Herodians, *Shew me a penny: Whoſe Image hath it? Cæſars.* Our

Lord diſliked not to have Cæſars Image upon a penny; but, ſaith he, *Give to Cæſar that which belongeth to Cæſar, and to God that which is Gods.* God allows us Images for diſtinction of coins, that is one.

Secondly, God allows Images for ornament. *Solomon* made a throne of Ivory that had ſix ſteps to it, and on both ſides of the ſteps, on the right hand, and on the left, were Lions made; there were 12. Lions: It was for ornament, an ornament of Glory; *There was not ſuch a throne in any Kingdome,* ſaith the Scripture. Nay, farther: here you ſee the people made a *ſimilitude of an Oxe that eateth graſſe*; *Solomon* he made twelve ſuch ſimilitudes of Oxen. Look in 2 *Chron.*4.3,4. you ſhall finde, that the molten Sea ſtood on 12. Oxen that *Solomon* had made. This people made the *ſimilitude of an Oxe that eateth graſſe*; *Solomon* made twelve ſimilitudes, or likeneſſes of Oxen that eate graſſe: *Solomon* was never reproved for this; this people was plagued for theirs. There is the difference then; they made it for one end, and *Solomon* for another: they made it for worſhip, and *Solomon* for ornament. God allows us Images for ornament.

Nay, of what ſhape the Cherubims were that

that you reade of oft in Scripture, that were made in the Temple, it is hard to say: *Josephus* saith, it cannot be affirmed, or conjectured. We usually think the face of a Cherubim was like the face of a man; but you shall finde there is a difference betweene them, *Ezek.*10.4. *Every beast had foure faces; one face like the face of a Cherubim, another like the face of a Man; the third like the face of a Lion, and the fourth like the face of an Eagle.* These were all different faces; the face of a Cherubim, and the face of a Man then are different faces: But, of what shape soever they are, God commanded Cherubims to be made in his Tabernacle: yea, and *Solomon* made Cherubims; not only those two Cherubims in the *Sanctum Sanctorum*, the most holy place; but he made Cherubims all along the wals of the Temple, and all upon the vailes of the Temple, and upon the brims of the vessels, and upon divers utensils in the house and service of God *Solomon* made Cherubims.

And, together with them, he made the Images of Lions, and Buls, and Flowers, and Palme-trees, and of Pomegranates: All these were for ornament.

I conclude then, It is lawfull for us to adorne

and beautifie our houſes: yea, it is lawfull to adorne and beautifie the houſe of God, the wals, the windows with ſuch Images, as

Firſt, may not hinder the people in their devotion.

Secondly, ſuch as are in no danger to be abuſed to Idolatry or ſuperſtition. That is my ſecond.

Thirdly, it is lawfull to make Images for monument. You know how the Brazen Serpent was made at Gods command in the wilderneſſe, and that though it were the ſimilitude of a Serpent; yet, notwithſtanding, this was preſerved afterward as a monument for the ſpace of 700. yeares, no fewer; for, as long as it was a monument, it was preſerved: but when it came to be abuſed to Idolatry, as you ſhall heare anon, then it was broken in pieces. Thoſe ſame Statues, thoſe Images of our Kings, and Queens, and Nobles, and great perſonages, in *Weſtminſter* or *Pauls*, that are ſet on their Tombes, to what end ſerve they, but to be monuments? The Father may ſet up a monument, a ſtatue, upon the grave of his deceaſed child, or the child upon the grave of his Father. This God hath allowed us; Chriſtian Religion never forbade

bade it, and the Christian Church hath alway practised it; for Monument.

Fourthly, it is lawfull to have an Image for History; there is an historicall use of Images. The Naturall History of beasts, birds, and plants may be set downe by Imagerie: they cannot well be made knowne without the figures of these beasts, and these birds. How profitable the figures of plants and herbs are in Herbals, I think there is no man but he doth know, that knows the use of an Herball, or Naturall Histories.

Then secondly, the Ecclesiasticall histories of the Church, the martyrdomes of the Saints, the sacred histories of the Bible, the historie of *Adam* and *Eve*, seduced by the Serpent, or the history of *Abel* slaine by *Cain*, or the history of *Abraham* sacrificing *Isaac*, or of *David* killing *Goliah*, or of *Solomon* judging and giving the Child to the right mother; yea, and the history of the Passion of Christ, the history of it, I say; this hath beene approved of in the Church of God. We reade anciently in *Gregory Nyssen*, of the history of the Passion of Christ: *The historicall use of Images we condemne not, God and the Church never disallowed it.* So then, now I goe

over

over all; God allows us to make an Image for the diſtinction of coine, he allows it for ornament, he allowes it for monument: he allows the hiſtoricall uſe of Images, in Naturall hiſtory, in Sacred hiſtory, and in Eccleſiaſticall hiſtory.

But yet, let me give ſome cautions and proviſo's about theſe Images.

Firſt, no Image is to be made of the Trinity, to any uſe whatſoever, though it be not to a Religious uſe. God forbids this *Deut.* 4. *Thou heardeſt a voice, but thou ſaweſt no likeneſſe; therefore thou ſhalt make no likeneſſe of me.* So in *Eſay* 40.18. *To what will yee liken me? To make a viſible Image of an inviſible God, it is no leſſe unlawfull, then impoſsible to make an Image of the Trinity,* ſaith *Damaſcene*; who, though he was but an Image-monger, a worſhipper of Images; yet, he abhorred this, to make an Image of the Deity: there is no leſſe follie then impiety in it.

Yet, notwithſtanding, you ſhall finde ſome ſuch Images in the books of Papiſts: in ſome of their Service-books, you ſhall finde the Trinity with three faces; in ſome of their books, you ſhall finde God the Father as an old man, and Chriſt his Son between his legs, and the Dove

Dove between them both: Theſe are abominable, ſuch as Chriſtian eyes ſhould not look on without horrour and deteſtation. No Image of the Trinity whatſoever is to be made.

Secondly, no falſe Image, no falſe repreſentation: I could name many in Popery. To paint the Virgin *Mary* now in glory in heaven, with Chriſt a little Babe in her armes, is a falſe, lying, blaſphemous repreſentation; no way anſwering the perſon and quality of them that are repreſented. The like I might ſay of Saint *Dunſtan* and the Devill; and of *Garnets* face in the ſtraw, as it is publike at Madrill in Spaine. Such like falſe repreſentations God condemnes, and we abhorre.

Thirdly, take heed of wanton laſcivious pictures, obſcene filthy pictures; thoſe are to be abhorred too. If evill words corrupt good manners; ſurely, lewd and obſcene pictures will do it more. Thoſe provocations to luſt that get into the heart at the eye, do a great deale more move the heart to uncleanneſſe, then thoſe provocations that get in at the eare; *Segniùs irritant animos, &c.* He that would have an eye to his heart, muſt have an eye to his eye.

Fourthly, take heed of all wanton exceſſe in

in a love of pictures. There are many men among us, that have ſpent even their eſtates in a dotage about theſe rarities, and excellent workmanſhip. Theſe rules obſerved, it is lawfull for us to make an Image; not in the way of Religion, to worſhip God by it.

Enough of that firſt point; let me come to a ſecond. I will but touch it. The ſecond is this:

All Religious worſhip, given or beſtowed on an Image, is Idolatry.

The application of Divine, Religious worſhip to an Image, is Idolatry.

Firſt, Brethren, know the difference between Images, and Idols; for this they charge us with: when we tell them of the ſecond Commandement, *Thou ſhalt not make to thy ſelfe any graven Image*; Say they, you do us wrong to call it ſo: It ſhould be thus, *Thou ſhalt not make a graven Idol.* There is a great deale of difference, ſay they, between an Image, and an Idoll. There is a difference indeed in Eccleſiaſticall cuſtome of ſpeech, (and cuſtome muſt prevaile in that kind.) And know how this difference is; *Imago* in the Latin, *Image*, and *Idolon* in the Greek; they are all one originally: But we muſt ſpeake with common people. I ſay, Eccleſiaſticall cuſtome of

of ſpeech makes a difference betweene an Idoll, and an Image. And what is that? I will tell you: Every repreſentation of any creature in heaven above, or in the earth beneath, or in the waters under the earth, that is an Image: but if this be to the uſe of Religion, then it is an Idoll, or elſe it is not. *Omnis conſecratio Idololatria, &c.* The conſecration of an Image maketh it an Idoll, ſaith *Tertullian.* An Image is an Image, and no more; but if it be ſet up by way of Religion, to ſerve God by it, then it is an Idol.

Let me give it in an example I ſhewed even now: The brazen Serpent was ſet up at firſt, at Gods appointment: Then there were miracles done by the ſight of the brazen Serpent; as many as were ſtung, and looked on that, were cured: Then the brazen Serpent was a type of Chriſt; *As it was lifted up, ſo ſhould the Son of man be lifted up upon the Croſſe*: and it was preſerved, as you heard before, 700. yeares. As long as it was a monument, there was no hurt in it; but when once the people began to burne Incenſe to it, which belonged to the worſhip and ſervice of God; then *Hezekiah*, that good King, out of his zeale to Gods glory, could not indure it longer, but brake it in pieces. Though it were

ſet up by Gods appointment, and miracles had beene done by it: though it were a type of Chriſt, and had been reſerved 700. yeeres; yet he would not ſpare it, but breaks it in pieces, and calls it *Nehuſhtan*, a piece of braſſe: it was no more, when Divine Religious worſhip was given to it.

Divine Religious worſhip is twofold:

{Inward.
{Outward.

Divine inward Religious worſhip is the worſhip of the heart and affections. God requires the whole heart; *My ſon, give me thy heart.* He requires all the affections of the heart; our love, our feare, our joy, our confidence, our obedience, and ſubjection. Now, whatſoever thing it is that withdraws theſe affections from God to it ſelfe, that is an Idol: There is the inward worſhip. For this cauſe (not to give you other examples) the Apoſtle calls a covetous man, an Idolater, *Epheſ.*5.3. He calls covetouſneſſe Idolatry, *Coloſ.*3.5. The covetous man is an Idolater: Why? Becauſe gold and ſilver withdraw the heart and affections from God. You ſhall ſee how. Look upon his affections; What is his love? He loves more the picture

cture of his Prince upon his coine, then the Image of God in his brother. Then go to his feare: he feares more the losse of his estate, then he feares hell; he feares more to be damnified, then to be damned. Go to his joy; he joyes more at the assurance of his money, then he joyes in the assurance of Gods favour to him in Christ. Go to his confidence; if any danger arise, what flies he to? To God? No; *Solomon* saith, *The rich mans riches are his strong City*; and whither should a man flee, but to his strong City? He flees to his riches, he hopes that they will beare him out. He trusts more in uncertaine riches, then in the living God. *He saith to his gold, Thou art my hope; and to the wedge of gold, Thou art my confidence.*

Then looke to his obedience, you shall see all goes that way. God bids him give; Mammon bids him take, and he takes. God bids him scatter and disperse abroad, and give to the poore; Mammon bids him gather, and he gathers. God bids him relieve; Mammon bids him extort, and he extorts. God bids him lend freely, looking for nothing againe; Mammon bids him let his money for thus much in the hundred, and he lets it. See now, Mammon is

the god; Mammon hath withdrawn the heart and affections, and withdrawn the obedience from God to it ſelfe. That which the Pſalmiſt ſaith of the Heathen men, *Their Idols are ſilver and gold*: turne but the words, and you may ſay of covetous men, Their ſilver and gold are their Idols: He is an Idolater. This is the inward worſhip. To outward worſhip pertaine prayer and thankſgiving, vowes and oathes, erection of Churches and Oratories, bowing of the body, all outward obſervances, the dedication of our ſelves, or whatſoever we have, to the honour of that that we worſhip. This is outward worſhip. Look, to what prayers are made, thankſgiving is rendred, vows are nuncupated, Oratories are built, Altars are dedicated, Holy-days are inſtituted: Look whatſoever is honoured, with any part of this Religious worſhip, that is made an Idol.

I ſhall ſhew, when I come to that point, that the Papiſts, in all theſe things, beſtow Gods glory on an Image.

Now, Religious worſhip appertaines to God, and to God alone: *Ipſius eſt, &c.* It is his, and none but his: God will not ſuffer any part

of

of that to be given to any creature in heaven, or earth; if wee doe, it is Idolatry.

What say you to the Sunne, Moone, and Stars, glorious creatures, may we not worship them?

O, no; they are glorious creatures indeed; but yet they are such as God hath made to serve us, he made not us to serve them.

But, what say you to Angels? we are lower somewhat then Angels; may we not worship them?

Marke what the Angel saith to *John*, Rev. 19. *See thou do it not, I am thy fellow servant, worship God.* We are not servants to them, they and we are fellow-servants to one and the same God, *See thou do it not, worship God.*

O, but what say you to the Virgin *Mary*? Is it not lawfull to worship her?

I will answer in the words of the old Church, *Mariam*, &c. *Let no man worship the Virgin* Mary: *Let the Virgin* Mary *be had in honour*, say they, *and let her be called blessed in all generations; but let God the Father, Sonne, and holy Ghost be worshipped.* Let no man worship the Virgin *Mary*.

Nay, I go further yet, The very humane nature

ture of Christ, the manhood of Christ, is not to be worshipped any otherwise then as it is united to the person of the Son of God. I will tell you the confession of the primitive Fathers; *Confitemur, &c.* We confesse, that our Lord Jesus Christ is to be worshipped in the flesh, in the manhood, but not according to the manhood.

Nestorius, that blasphemous Heretick, divided the person of Christ, (we beleeve there is but one person, God, and Man) and made two persons in Christ: He made one the son of God, that was not the son of *Mary*; and another the son of *Mary*, that was not the son of God; and yet he believed that that same son of *Mary* was to be adored, that was not the son of God. The Fathers in the Church of God have abhorred this, and condemned this doctrine of *Nestorius* for Idolatry: *Damnamus idololatriam, &c.* We condemne the Idolatry of *Nestorius*. Where marke, I pray: If the very manhood of Christ may not be adored and worshipped with Religious worship, but as it is united to the person of the Sonne of God; if the manhood of Christ when it is worshipped, be an Idol (for the word *Idolatry* implyes so much:) if it be an

Idol,

Idol, not being united to the perſon of the Son of God: then ſurely the Images of Chriſt muſt needs be Idols, ſeeing they are no way united, neither to the Godhead of Chriſt, nor yet to his manhood. I ſhould have ſaid more of this point if I had had time: I ſhall go on, by Gods grace, the next Sabbath.

FINIS.

PSAL. 106. 19,20.

They made a calfe in Horeb, and worſhipped the molten Image, &c.

OUt of my deſire to ſtabliſh your hearts in the true, ſincere worſhip of God, I thought good to diſcuſſe the queſtion betweene the Church of Rome and us, about the *worſhipping of Images*. This order I have propounded to my ſelfe.

Firſt to ſhew that the making of all kinde of Images is not forbidden.

Secondly, that the worſhipping of Images is Idolatry.

Thirdly, that the *Idolater* in worſhipping an Image, turnes his glory to the likeneſſe of that Image.

Fourthly, that the worſhipping of Images,

as

as it is taught and practiſed in the Church of *Rome*, is flat Idolatry.

Fiftly, I promiſed to ſhew you the uſe of all theſe.

The two firſt points I have handled. Now I come to my third propoſition, and that is this; that

The Idolater, in worſhipping an Image, changeth his glory into that Image.

Marke the words of the Text; *They worſhipped the molten Image*; and, in doing that, *they changed their glory*. But I muſt tell you, I finde the words reade two waies; ſometimes, *his glory*, and ſometimes, *their glory*: *They changed their glory*. The Greek Septuagint reades it the firſt way, *his glory*. If you take it ſo, *his glory*, that is, the glory of God, then wee muſt diſtinguiſh of the glory of God: Now, the glory of God is two-fold;

There is an { Abſolute / Relative } glory of God.

The abſolute glory of God, is that ſame incomprehenſible, ineffable majeſty of the Deity, *dwelling in light that no man can attaine to.* This glory it pleaſed God, in ſome meaſure, to

communicate to the Creatures, to Angels, and to Men, in ſuch a wiſe omnipotent manner, as is convenient and poſsible for them to be made partakers of: This is the abſolute glory of God; this cannot be changed, no more then God himſelfe can.

But now there is a relative glory of God; that is, that glory that men give to God in worſhipping of him, that glory may be changed: and thus the *Gentiles* changed it, as the Apoſtle ſaith; *They changed the glory of the incorruptible God, to the ſimilitude of corruptible man*, Rom.1.23. And thus the *Iſraelites* here changed his glory. If you reade the words ſo as the Septuagint doth; *They changed* his *glory*: But I like not that reading, the other is better.

They changed their *glory*; their owne glory: What was that? By *their* glory, is meant God himſelfe: *They changed* their *glory*; that is, they changed their God. You ſhall have a place of Scripture, that will make this plaine to you, Jerem.2.11. *Will any Nation change their God?* (ſaith God by his Prophet) *yet my people have changed their glory* (that is, they have changed mee that am their glory) *for that that will not profit.* Let me obſerve ſomewhat out of the very words: mee thinkes

thinkes it is obſervable; God may be called the glory of his people two waies:

Firſt, as hee is the Author of their glory.

And then, as hee is the Matter of their glory.

Thus old *Simeon*, when hee had Chriſt in his armes, hee called him, *the glory of the people Iſrael*, Luke 2.32. *The Lord is my glory* (ſaith *David*) *and the lifter up of my head*, Pſal.3.4. Among many Prerogatives that belonged to the people of the Jewes, the Apoſtle names one, and that was this; *To them pertained the glory*, Rom.9.4. What glory was that?

Wee may take it, as ſome do, for the glory of the Covenant; God was their glory by Covenant.

Or elſe you may take it for the glory of Miracles, by which God brought them out of the land of *Egypt*.

Or elſe you may take it for the glory of Divine viſion and revelation, that God vouchſafed to them.

Or (which I take eſpecially,) by the glory you may meane the Arke, which was the ſigne of Gods preſence. And therefore (by the way) *Phineas* his Daughter in-law, when ſhee heard that the Arke of God was taken, *Now*

(quoth ſhee) *the glory is departed from Iſrael*: and ſhee named her ſonne, that was borne at that time, *Ichabod*; that is, Where is glory? For ſhee ſaid it againe, *The glory is departed from Iſrael: for the Arke of the Lord is taken.*

Wee may talke what wee will of other glories; but the glory of any Nation conſiſts in this, to have God to be their God. The gracious, and glorious preſence of God, in all his holy, and bleſſed Ordinances, according to his Word; that is the glory of any Nation under heaven.

It is our happineſſe, wee have this glory yet among us. The Prophet *Ezekiel*, in his 9th, 10th, and 11th. Chapters, ſhewes how the glory of God departed from *Jeruſalem*. It did not depart all at once, but by degrees it went away.

Firſt the glory of the Lord (in that viſion of his) removed from betweene the Cherubims where it was, and removed to the doore of the houſe; and there it ſtayed a while, to ſee if the people would turne unto him by true repentance: It ſtayed a while upon the doore of the houſe, and then the glory of the Lord removed thence: Afterward it removed to the Eaſt-gate of the entrance to Gods houſe; the

Eaſt-

East-gate was the furthest gate of the house, it removed thither, and there it stayed a while: Then it removed againe to the midst of the City: and then from the midst of the City, it removed to the mountaine upon the East side of the City; that was Mount *Olivet*: cleane out of the City it was now departed.

Wee have the glory of God yet in our Land; and may it be the good pleasure of God to continue this glory among us, till Jesus Christ come in glory with all his Saints. But, brethren, doth not this glory of God seeme to remove? doth it not seeme to fleet a little? O, should God withdraw his word from us, and the profession of it: Should God remove the candlesticke out of his place, should God withdraw this gracious presence of his in all his Ordinances; then I tell you, Mothers, what you should name your children that are borne next, *Ichabod*, Where is glory? when God is gone from you.

I read of some foolish Nations that were wont to fetter, and chaine their gods, that they might not depart from them: Surely, our God cannot be chained, nor fettered; but yet there is a way to hold him still, when hee seemes to be departing:

departing: *I gat hold on him* (ſaith the Church) *and would not let him goe*, Cant. 3. 4. *I will not let thee goe till thou bleſſe mee* (ſaith *Jacob*, Geneſ. 32. v. 26. When our bleſſed Lord ſeemed to the two men that were travelling to *Emaus*, that hee would leave them, the Scripture ſaith, *They conſtrained him to ſtay with them.* We may conſtraine our God; there is a holy violence we may offer to our God, by repentant teares, and importunate prayers, by which wee may ſtay our God with us ſtill: and this is, as *Tertullian* calls it, *A holy violence, pleaſing and acceptable to God.* But I ſtand no more upon the words: now I come to the thing.

They changed their glory; that is, their God. How may a people change their God? They may change their God two waies:

Firſt, when they forſake him, and ſet up, and worſhip ſome other God in his ſtead; as the people *forſook the Lord, and ſerved Baal and Aſhtaroth*, Judges 2. 13. This is the groſſeſt kind of Idolatry: This is a breach of the firſt Commandement.

Or ſecondly, a people may change their God, when they change the truth of God into a lie, when they repreſent and worſhip God in an Image,

mage, when they repreſent God in a corporeall, a viſible, a finite, a circumſcribed Majeſty; this is to change a God: this is againſt the ſecond Commandement. And you muſt know, that thus the people changed their God here at this time; for, wee doe not thinke, that they made this *calfe* to be their god. Their ſin was bad enough, let not us make it worſe then it was. They had caſt off now all Religion, and the feare of God, let not us thinke they had caſt off ſenſe and reaſon with it. Can wee imagine, that this people were ſuch calves, as to think, that the *calf* that they themſelves had made yeſterday, was the very God that brought them out of *Egyt* three months before the *calfe* was made? Never imagine that; they took not this *calfe* to be their god. What then? They tooke it to be a figurative ſigne of their god. I know they call it their god; *Theſe are the gods that brought thee out of the land of Egypt.* Or, as it is in *Nehemiah*, chap. 9. verſe 18. *This is thy God, O Iſrael, that brought thee out of the land of Egypt.* But, as this Image is called a *calfe* in my Text, *They made a calfe in Horeb*; though it was no *calfe*, but the Image of a *calfe*: So they called it their god; but they did not thinke

departing: *I gat hold on him* (ſaith the Church) *and would not let him goe*, Cant. 3. 4. *I will not let thee goe till thou bleſſe mee* (ſaith *Jacob*, Geneſ. 32. v. 26. When our bleſſed Lord ſeemed to the two men that were travelling to *Emaus*, that hee would leave them, the Scripture ſaith, *They conſtrained him to ſtay with them.* We may conſtraine our God; there is a holy violence we may offer to our God, by repentant teares, and importunate prayers, by which wee may ſtay our God with us ſtill: and this is, as *Tertullian* calls it, *A holy violence, pleaſing and acceptable to God.* But I ſtand no more upon the words: now I come to the thing.

They changed their glory; that is, their God. How may a people change their God? They may change their God two waies:

Firſt, when they forſake him, and ſet up, and worſhip ſome other God in his ſtead; as the people *forſook the Lord, and ſerved Baal and Aſhtaroth*, Judges 2. 13. This is the groſſeſt kind of Idolatry: This is a breach of the firſt Commandement.

Or ſecondly, a people may change their God, when they change the truth of God into a lie, when they repreſent and worſhip God in an Image,

mage, when they repreſent God in a corporeall, a viſible, a finite, a circumſcribed Majeſty; this is to change a God: this is againſt the ſecond Commandement. And you muſt know, that thus the people changed their God here at this time; for, wee doe not thinke, that they made this *calfe* to be their god. Their ſin was bad enough, let not us make it worſe then it was. They had caſt off now all Religion, and the feare of God, let not us thinke they had caſt off ſenſe and reaſon with it. Can wee imagine, that this people were ſuch calves, as to think, that the *calf* that they themſelves had made yeſterday, was the very God that brought them out of *Egyt* three months before the *calfe* was made? Never imagine that; they took not this *calfe* to be their god. What then? They tooke it to be a figurative ſigne of their god. I know they call it their god; *Theſe are the gods that brought thee out of the land of Egypt.* Or, as it is in *Nehemiah*, chap. 9. verſe 18. *This is thy God, O Iſrael, that brought thee out of the land of Egypt.* But, as this Image is called a *calfe* in my Text, *They made a calfe in Horeb*; though it was no *calfe*, but the Image of a *calfe*: So they called it their god; but they did not thinke

thinke it to be their god; they tooke it as an Image of their god, as a figurative ſigne of their god: therefore *Aaron* proclaimes, *To morrow is an holy day to Jehovah*; not to the *calfe*, but to *Jehovah*, whom they worſhipped in the *calfe*.

I pray marke this rule that I ſhall give you: The truth of God is turned to a lie, and God is changed to the Image that is worſhipped; though God himſelfe, and none but hee, be worſhipped in that Image, I ſay, God is changed into that Image that is worſhipped for him, though the true God, and none but he, be worſhipped in that Image.

Here is the reaſon of it: The rule of Divine worſhip is not the will of the worſhipper, but it is the will of him that is worſhipped: Now, it was never Gods will to be worſhipped in an Image. Take a ſimilitude: Suppoſe a ſubject, a vaſſall, ſhould deviſe an honour of his owne braine to his Soveraigne, to his King; and hee ſhould ſet up a toad, and hee will have it in a glaſſe, and come every morning, and bow to that toad; and being asked why hee did ſo, hee ſhould ſay; O, I doe it not to the toad, but to the honour of my Soveraigne and Prince: doe you think this Prince will like well

well to be reſembled by a toad?

I tell you, brethren, there is a thouſand times a greater diſproportion between Almighty God, and an Image ſet up for him, then there is between a Prince, and a toad. Not to ſpeake of that infinite inequality and diſtance that is between God, and a mortall man; there is a great diſtance even between a toad, and an Idoll, a great difference: For,

The toad is the workmanſhip of God; an Idoll, as is an Idoll, it is the workmanſhip of man.

A toad, it is a living creature, it hath ſenſe and motion; the Image is a ſenſeleſſe block, it hath neither life nor motion.

Therefore heare how it pleaſeth the Spirit of God, in Scripture, to call conſecrated Images; hee calls them ſometimes *lies*, ſometimes *vanities*, ſometimes (nay oft) *abominations*, ſometime *Dung-hill-gods*, ſometimes *Divels*; You *worſhipped divels*: What divels? *Idols*, the worke of their owne hands, *Revel.*9.20. I pray, heare, how the Spirit of God in Scripture ſhewes his deteſtation of all Images in his ſervice. Hearken how hee thunders in the ſecond Commandement; *Thou ſhalt not make to thy ſelfe any graven I-*

mage; *thou ſhalt not bow downe and worſhip it.* Hearken what the Prophet *Eſay* ſaith: *Confounded be all they that worſhip Images.* Hearken what the Apoſtle ſaith in the New Teſtament; *Babes, take heed of Idols,* 1 John c. *ult.* v. *ult.*

I pray looke over the Bible, and ſee if ever you finde any of Gods children (except at ſuch times as they had corrupted their waies) worſhipping of Images. Enough out of Scripture againſt Images.

Now, becauſe wee are in this controverſie to deale with ſuch men whom the authority of Scripture doth not ſatisfie, ſuch unreaſonable men as are not content with the authority of Scripture; and becauſe they ſay this ſtands upon tradition, the worſhipping of Images in the Church: I pray give mee leave a little, beſides my cuſtome, to ſhew you the teſtimony of the Fathers, the determination of Councels, and the long tradition of the Church againſt Images. Of every one a word, and ſome few of many. There is no point that a man may be ſo copious in as in this.

Firſt, for Fathers: *Fieri non poteſt, &c.* ſo *Origen. It is not poſsible that a man ſhould know God, and be a ſuppliant to an Image. There is no doubt* (ſaith

(ſaith *Lactantius*) *but there is no Religion, where there is a worſhipping of Images. It is a moſt indigne thing* (ſaith *Tertullian*) *that the Image of a dead man ſhould be worſhipped by man, that is the Image of the living God. We make no figure, or repreſentation of the Saints* (ſaith *Anthelopius* Biſhop of Hiponium. *Wee have no need of them* (ſaith *Ambroſe*:) *God will not be worſhipped by a ſtone. We worſhip no Image* (ſaith *Auſtine*) *but that Image that is the ſame that God himſelfe is*; hee meanes Chriſt, the ſubſtantiall Image of the Father. I could goe on: but this is enough.

Come then to Councels: The Councell of *Illeberos* in Spaine; for, at that time, by the negligence of the Biſhops, Images were crept into the Church: then that Councell decreed, there ſhould be no pictures in the Church. The *Conſtantinople* Councell condemned all Images in the Church of God: and ſo did the Councell at *Frankfort* under *Charles* the Great.

For the Tradition of the Church: For three hundred yeares after Chriſt, it is confeſſed by ſome of our Adverſaries themſelves, that there were no Images in the Churches of God. Three hundred yeares after that, ſix hundred yeares after Chriſt, then began Images in the

Churches; then the people began to yield ſome worſhip to them. *Gregorie* the Great, Biſhop of *Rome*, condemned the worſhipping of them: Hee allowed them, and hee did ill to allow them to be in the Church, to be provocations to Idolatry; yet, hee condemned the worſhipping of them. Thus it continued ſix hundred yeares after Chriſt. Between ſix and eight hundred yeares, there came a marvelous ſtirre in the Church of God, between the Eaſterne and the Weſterne Churches, about the worſhipping of Images. The Biſhops of the Weſt, under *Rome*, were all for Images: The good Emperour of the Eaſt was againſt it; a bloudy war there was about it, and thus it continued for above an hundred yeares: Then *Minera*, the Empreſſe, in the minority of her Sonne, a cruell Idolatrous woman (and marke when you will, Idolatry is cruell) ſhee cauſed the ſecond *Nycene* Councell to be called; and there was firſt decreed the worſhipping of Images in the Church of God, in the yeare of our Lord 788. Till then, Images were never appointed publikely to be worſhipped in the Church: yea, after that time, the worſhipping of Images got not a peaceable quiet profeſsion

in

in the Church of God. *Charles* the Great, Emperour in the Weſt, mightily oppoſed it: hee called his Biſhops together at Franckford; they mightily oppoſed the worſhipping of Images.

Yea, I pray marke, that duty that concernes us in our Kingdome: *Charles* the Great, hee ſent that Act of that ſecond idolatrous *Nycene* Councell to our Biſhops in England, to know how they liked it; They ſaid, *Alas for woe! we finde in thoſe Acts many things againſt Chriſtian Religion, eſpecially this, that the worſhipping of Images is decreed, which the Church of God curſeth.* Marke, our Biſhops Fore-fathers in England, about eight hundred yeares ſince, held that a doctrine, which the Church of God curſeth; yea, and that, againſt all the Tables of Gods Law, againſt the preaching of the Prophets, againſt the inſtitution of the Apoſtles, againſt the cuſtome of the old Church, againſt the practice of the primitive Church, againſt the cleare teſtimonies of the Fathers, againſt the determination of Councels, againſt a continued Tradition for almoſt eight hundred yeares together. The beauty of the Church (as one complaines) *in defiance of God and Man, is*

now

now polluted with the very filth of Paganiſme; *and Chriſtian Churches are peſtred, as much as ever the heathen Temples were, with Idols.*

I come now to the proof of that; that is the fourth point: *viz.* That,

The worſhipping of Images, as it is taught, and practiſed in the Church of Rome, is plaine Paganiſme and Idolatry.

The Paganiſh and Popiſh Idolatry is all one. I ſay, the worſhipping of Images, as it is taught and practiſed in the Church of *Rome*, is plaine heatheniſh Idolatry.

How is it taught? and how is it practiſed? For the doctrine of their Church it is hard for a man to ſet it downe. The determination of the Councell of *Trent* about it, is a very noſe of wax; you may turne it any way. They tell us of our diviſions among our ſelves: It is a wonder to ſee how they interferre, and ſtrike one on another in the point of worſhipping of Images: It is hard to ſay what they teach. But I will tell you thus much; *Iſolius* the Jeſuite ſaith, *This is the conſtant opinion of the Divines of our Church, that Images are to be worſhipped with the ſame worſhip that is due to him whoſe Image it is.* This was the doctrine of *Thomas* of *Aquine*, whom

whom they make a Saint. This was the doctrine of all his followers. This was the doctrine of *Nauclantus*, a Biſhop in *Italy*, upon *Romanes* 1. *Wee doe not* (ſaith hee) *worſhip before an Image, as ſome men are wont caſually to ſpeake: but we worſhip the Image it ſelfe, and that with the ſame worſhip that is due to him whoſe Image it is.* Peter *Precavaria*, a great profeſſour of Divinity in *Spaine*, ſaith, *This doctrine is the onely true, and pious doctrine, agreeable to the decrees of the Chriſtian faith.* Hee alledgeth nineteene of the ſpeciall School-men that all were of this opinion beſides himſelf. We take this then to be the doctrine of the Church of *Rome*, that Images are to be worſhipped with the ſame worſhip that is due to him whoſe Image it is.

They that have travelled into foreigne parts have found, that the practiſe of that Church is as bad as theſe *Theorems*. Confeſſed by ſome of the modeſt ſort of them, that their people were growne to a kinde of piety, that did not differ much from impiety: You will ſay it, if you conſider,

Firſt, the Image it ſelfe.

Then the worſhip that is given to that Image.

And

And then the rites and ceremonies, in the performance of that worſhip.

Conſider firſt the Images themſelves: What difference can you finde in the Images, betweene the Popiſh Images, and the Images of the Gentiles?

Look to the matter of them; they are the very ſame. The matter of the Gentiles Images was, ſilver, and gold, and braſſe, and wood, and ſtone; this is the matter of Popiſh Images.

Look to the outward forme of their Images; they are the very ſame. The Gentiles Images were the *work of mens hands, they had eyes, and could not ſee; they had eares, and could not heare; they had mouths, and could not ſpeake; they had hands, and could not work; they had feet, and could not walk.* Popiſh Images, they ſee no more, they heare no more, they ſpeake no more, they doe no more, they walke no further then the heathens Images. Thus much for the Image it ſelfe.

Then come ſecondly to the acts of devotion performed to theſe Images. The Gentiles were wont to bow to them, ſo doe the Papiſts. The Gentiles were wont to pray to them, ſo doe the Papiſts. The Gentiles were wont to render thankes

thanks to them, ſo doe the Papiſts. The Gentiles were wont to dedicate themſelves, and all that they had to their Idols, ſo doe the Papiſts. The Gentiles nuncupated vowes to them, ſo doe the Papiſts. The Gentiles were wont to ſweare by them, ſo doe the Papiſts. The Gentiles were wont to ſet up Candles to them, ſo doe the Papiſts. The Gentiles were wont to burne incenſe to them, ſo doe the Papiſts. They yield the ſame acts of devotion to their Images, that the Gentiles did to theirs.

Then come to their rites and ceremonies in yielding theſe acts. I pray reade at your leaſure the ſixth Chapter of *Baruch*; you will ſay it is an Apocryphall book, and I confeſſe it is ſo; but yet with them it is Canonicall, and ſo is good Scripture againſt them. The authour of that Chapter, ſhewes what the people ſhall ſee when they come to *Babylon*; ſaith hee, *there you ſhall ſee an Image of gold, or of ſilver, or of wood, or braſſe, or ſtone: you ſhall ſee it clad in purple, with a ſcepter in it's hand*; or, peradventure, trimmed up gariſhly, as a virgine that loves to goe gay. You ſhall ſee ſuch an Image carried upon mens ſhoulders in a ſolemne proceſsion, and a number of people before, and behind it, adoring

and worſhipping it: You ſhall ſee the Prieſts with their ſhaven heads and beards taking off thoſe offerings that are offered to thoſe Images, and beſtowing them upon common harlots. You ſhall ſee (ſaith he) candles lighted to them, you ſhall ſee perfume burned to them, you ſhall heare vowes nuncupated to them, you ſhall ſee oblations and offerings given to them: and all this to ſuch an Image as is no better (ſaith hee) then a ſcare-crow in a garden of Cucumbers.

Now thoſe that have ever ſeene the proceſsions that are in *Paris*, or the Ladie of *Heige* at *Iquiers* in *Flanders*, or have ever ſeene the worſhip in *Italy*, or *Spaine*; they can beare witneſſe that they have ſeene all theſe things done, and a number of fooleries more beſides theſe.

Wee may thinke they have ſomewhat to ſay for themſelves; and, in a word or two, you ſhall heare it.

Firſt, they ſay, they worſhip not the Image, but they worſhip him in that Image whoſe Image it is.

Marke, firſt they have no excuſe for the worſhipping of Images, but the ſame that the heathens had; their worſhip is heatheniſh, and ſo is their excuſe: For, when the Fathers, in the firſt

firſt yeares of the Church, challenged the heathen for the worſhipping of Images: *What* (ſay they) *doe you thinke us ſuch blockes, as to worſhip theſe blockes*? They have the ſame.

Againe, it is not true that they ſay; for, as I ſaid before, they conclude they worſhip the Image. *Bellarmine* proves, that the worſhip properly belongs to the Image.

Againe, ſuppoſe they intended not to worſhip the Image, but God in it: Know, that the rule of divine worſhip is not mans intention, but Gods will. Marke it in the example I gave before, of a man honouring his Prince in a toad. Wee inquire not of the will of the worſhipper, but of him that is worſhipped. Let them ſhew that it is Gods will to be worſhipped in an Image, and wee will not charge them with Idolatry.

But, ſay they, doe not wee doe reverence to the chaire of ſtate, in honour to the King, when the King is not there?

Wee doe indeed a civill reverence to it; but who appointed an Image to be the chaire of ſtate to the King of heaven? The reverence wee doe to the chaire of ſtate, is according to the will of the Prince; it is his will it ſhould be

done: But where can they tell us it is the will of God that wee ſhould reverence and worſhip him in a baſe inglorious abomination?

Yea, but ſay they, Images in the Church of God, have beene accounted Lay-mens bookes.

It is true, they have called them ſo; but I ſay that againe, they are books prohibited, they are not bookes that come forth *Cum Privilegio*: God doth not allow ſuch bookes as theſe. When the Biſhops in their Churches were painfull in their places, and taught the people out of the Word; the people needed not theſe bookes: but when Teachers came to be Idols, then Idols came to be Teachers.

Yea, but ſay they, the worſhip that wee give to Images, wee give it not properly; it is improperly, it is *analogicè, repræſentativè, reductivè:* theſe are *Bellarmine's* words, and many more ſuch diſtinctions.

O, Brethren, theſe are the men that know how *to rob God of his glory*, and yet they know how to deceive, and delude the world with diſtinctions; there is no place ſo plaine, but they can elude it with diſtinctions. But in the mean time, what wrong is it to Gods people to bring them

them to horrible groſſe Idolatry, and then to ſeeke to worke and winde them out with ſuch new diſtinctions, as the poore people underſtand not, nor, peradventure, they themſelves?

If any man deſire to be better ſatisfied about the point of worſhipping of Images, I deſire him to reade the third Homilie in our Church, ſet forth by the Church againſt the perill of Idolatry, and hee ſhall finde abundant ſatisfaction.

There is yet one point to be handled, it is the uſe that wee are to make of this, and of the whole hiſtory: but the time is paſt, I muſt leave it for the next day.

* *
*

FINIS.

PSAL. 106. 19, 20, 21, 22.

They made a calfe in Horeb: and worshipped the molten Image.

Thus they changed their glory into the similitude of an oxe that eateth grasse.

They forgat God their Saviour, which had done great things in Egypt:

Wondrous workes in the land of Ham, and terrible things by the Red-sea.

THere remaines now but one thing more concerning this worshipping of Images, that is, the use that you are to make of all this that you have heard concerning it. It is this, by way of exhortation: Let mee exhort you to hate, and abhorre,

horre, and deteſt all Idolatry if it be Image-worſhip, whether heatheniſh, or popiſh.

Holy *David*, in *Pſalme* 119. brings many arguments to prove his love to God, and to his Word; and one argument above all other (for hee repeates it often) is this, *his hatred of falſe waies*; hee meanes falſe doctrine, all falſhood in doctrine, and falſhood in life: In verſe 113. *I hate all inventions, but thy Law doe I love.* Ver. 163. *I hate and abhorre all falſhood, but thy Law doe I love.* And thus hee goes on in many places more. Now then, if our hatred of falſhood, be an argument of our love to the truth; if ſuch as is our hatred to errour, is our love to true Religion; then ſurely, brethren, wee are fallen from our firſt love, becauſe wee are fallen from our firſt hatred of Popery and Superſtition. Wee are growne now to have a better opinion of Image-worſhip then wee had before. Wee are growne almoſt to a very neutrality in Religion.

The deſire of my ſoule is, to preſerve your hearts upright in the holy, ſincere worſhip of God: therefore, I pray, let me commend foure caveats to you, with which I will conclude this point.

The firſt is this, it is that of Saint *John*, 1 *John* Chap.

Chap.*ult*. Ver.*ult*. *Babes*, (ſaith the Apoſtle) *keep your ſelves from Idols*. Marke, hee ſaith not your ſelves from Idolatry, but from Idols; not *ab officio*, as *Tertullian* ſpeakes, but *ab effigie*: not from the ſervice of Idols, but from Idols; from ſuch Images as may be abuſed to Idolatry.

God in the old Law forbad his people to deſire the gold of an Image: they may not deſire ſo much as the gold of an Image; *For it will be as a ſnare to thee*, ſaith God, *Deut.*7.25. *David*, hee met with the *Philiſtines* Images; it is likely they were of gold, or ſilver, or the like: and what doth hee with them? *He burnes them every one*, 2 Sam.5.20.

The brazen ſerpent, though it were ſet up at the firſt (as you heard) by Gods owne command; though there were miracles wrought by the ſight of it; though it were kept ſeven hundred yeares, as an excellent monument of Gods mercy; though it were a type and figure of Chriſt; *Even as the brazen ſerpent was lifted up in the wilderneſſe, ſo ſhall the Sonne of man be lifted up*: yet good *Hezekiah*, when hee ſaw incenſe burned to it, would not forbid the burning of incenſe, but he takes the ſerpent, and breakes it, and ſtamps it in pieces, and calls it *Nehuſhtan*, it

it was a piece of braſſe, and no more.

What did *Moſes* in this hiſtory, when he ſaw the *calf*? Though it were made of gold, and there might have been ſome uſe of gold among the poore people, it might have done good to a number of them; yet hee would not keepe the gold, *hee burnes it in the fire, hee ſtampes it to powder, hee beates it as ſmall as duſt*, Deuter. 9. ver. 21. And hee is not yet revenged enough of this Image; *hee caſts the duſt into the brooke that ranne out of Horeb, and made the people drinke of that water*: hee would not have the leſt memoriall of this Image left.

Let mee tell you but one hiſtory more out of the Church hiſtory: *Epiphanius*, that good Biſhop, hee came to a Church, and found a vaile in the Church, wherein there was an Image of Chriſt, or of ſome Saint: *For*, quoth hee, *I remember not whoſe it was, but I tooke it, and tore it, and wrote to* John, *Biſhop of Jeruſalem, under whoſe charge that Church was, that hee ſhould not ſuffer ſuch vailes in the Church, againſt Chriſtian Religion.*

Theſe are good patternes for Magiſtrates in Church, or Common-wealth; but theſe are no preſidents for private men in publike places, out of a pretence of zeale, in a tumultuous manner,

to enterprise any such publike Reformation. Men may doe, as *Jacob*, at home; every man reforme his owne household, burie his owne Images, at home: but private men must learne that golden rule of Saint *Austine*, To correct what they can within the compasse of their owne calling, and what they cannot, to mourne for; to mourne and to cry to God, that hee would please to send his Son, *to take whatsoever offends out of his Kingdome*. This is the first caveat, Take heed of Images: To take heed of sinne, is to Take heed of the occasions of sinne.

My second caveat is, take heed of familiar conversation with these Image-worshippers. All society with them is not unlawfull; there may be a lawfull society even with Idolaters, *quoad publicam conversationem*, in regard of a publike conversation: but take heed of societie with them in regard of inward acquaintance with them; it is dangerous. Let a good man be joyned with an evill man, you seldome see the evill bettered by the good; but the good is easily corrupted, and spoyled by the evill. A whole lump of dough will not sweeten a little leaven, but a little leaven will sowre a whole lump

lump of dough. *If any man that is called a brother be an Idolater* (ſaith *Paul*,) *with ſuch a man eate not*, 1 Cor. 5. 11.

The *Phariſees* in old time were ſo carefull of their carriage among the *Gentiles* and *Samaritanes*, that they would not ſo much as eate of a *Samaritanes* bread, nor drinke of a *Samaritanes* cup, nor warme themſelves at a *Samaritanes* fire; they would not weare a *Samaritanes* garment, nor reade a *Samaritanes* booke. It is ſaid of *John* the Evangeliſt, that hee refuſed to waſh himſelfe in that bath wherein *Cerinthus* the heretike had waſhed. *Polycarpus* could not be gotten to ſalute *Marcion* the heretike. *Euſebius Verſalenſis* would not receive meat in priſon from the hands of the *Arrians*. You know what Saint *John* ſaith; *Whoſoever ſaith, God ſpeed to them, is partaker with them in their ſin*, 2 John 10.

It is a childiſh thing I ſhall tell you of, but you may perceive by that how children were trained up in the deteſtation of hereſie. *Theodoret* tells of it: At *Samoſatum*, the children playing with a ball, refuſed to play with it after the ball by chance had touched *Lucius* the hereticall Biſhop, or the aſſe that hee rode on; they caſt the ball into the fire, and would play no

more with it. Wee have a ſtory of *Thoſmos*, that being about to be throwne, when hee was dead, into the grave of an hereticall Biſhop, a voice was heard in the grave, *Touch mee not heretike.* I avouch not this for truth, but I told you what the Apoſtle ſaith; *If any man be called a brother, and be an Idolater, with ſuch an one eate not.*

Surely, brethren, wee are growne a little too familiar with them, wee are too bold a little with theſe Image-mongers; wee match with them, wee conſult with them, wee conferre with them, wee converſe with them; nay, peradventure, wee finde ſuch delight in their company, as that wee cannot be merry, except they be in our company; we cannot eate our meat, except they carve it; wee cannot ſleepe, except they rocke the cradle: no wonder, brethren, if wee be drawne away.

But let me give you a third caveat: Take heed of beholding Idoll-ſervice out of the curioſity of the eye. Many men will goe to maſſe, or Idoll-ſervice; they ſay they meane not to adore, they will not worſhip, they go but to ſee; and, may they not go ſee it?

I tell you, that ſight is very dangerous, that curioſitie

curioſitie of the eye is a branch of the concupiſcence of the eye, which, if it be not mortified, may be the occaſion of many ſinnes. Idolatry is called in Scripture by the name of *Whoredome*. Luſt gets into the heart by the eye. It is a hard matter for the body to be kept cleane, if the eye be full of adultery. *Job* made a covenant with his eyes to abridge them of liberty in matters of indifferency.

Let mee tell you a ſtory that Saint *Auſtine* hath in the ſixth booke of his Confeſsions, c.8. He tells us of *Allipius* his deare friend, who went to *Rome* to ſtudy the Law. At *Rome* there were uſually thoſe gladiatory ſports, bloudy, ſword-killing ſports; they killed men in ſport: Hee could not be perſwaded by his companions to ſee thoſe ſports; they deſired him, but by no meanes hee would goe: at laſt (ſaith Saint *Auſtine*) by a familiar violence they drew him once to goe, and ſee thoſe bloudy ſports. Well, ſaith hee, I will goe, but I will be abſent while I am there, I will not looke on it. Hee went, and when hee came, hee ſate there among the reſt, but hee ſhut his eyes, and would not ſee any of thoſe ſports, till at length there was a man wounded, and then the people ſhouted:

Hee

Hee had ſhut his eyes, but hee had not ſtopped his eares; hee heard the ſhout, and would ſee what was the matter; hee looked about, and, ſeeing the wounded man, he then deſired to ſee a little more. Thus (ſaith Saint *Auſtine*) he grew at the laſt not to be the ſame man he was when he came thither, but to be as one of the company to which hee came; and, after that time, hee deſired to ſee it a ſecond, and a third time; and, at laſt, hee came to be, not only a companion of thoſe that went thither, but would be a guide to them; yet hee would goe, not *tanquam unus ex illis*, he would be one of the forwardeſt. And thus hee continued a while, till it pleaſed God, by a mighty hand, to deliver him from this vanity.

The eyes are the windowes of the body, and if wee ſhut them not up againſt allurements, wee may happily be forced to crie out, as they did *Jerem.* 9. 21. *Death is entered in at the windowes.* *Lord* (ſaith *David*) *turne away mine eyes, that they behold not vanity.* Idols are called vanities oft in Scripture. Surely, wee ſhoud make a covenant with our eyes, that they be not the occaſion of our falling. I ſaid it the other day; I conclude with it now, Hee that would have

an

an eye to his heart, muſt have an heart to his eye.

My fourth caveat that I give, is this, Take heed how you doe allow your ſelves to live in any knowne ſinne without repentance; for, this is the way for which God gives men over to this ſinne of Idolatry. Unrepented of errours in life, breed errours in judgement. *Thoſe that will not embrace the love of the truth, that they may be ſaved* (ſaith the Apoſtle,) *thoſe men ſhall have ſtrong deluſions to beleeve lies.* I conclude all with what the Apoſtle (ſpeaking of the heathen) ſaith, Rom. 1. 25. *They knew God.* The heathen had ſome knowledge of God, but, *they were not carefull to glorifie him as God*, but *were unthankfull.* What puniſhment came upon them for it? This, *their fooliſh heart grew full of darkeneſſe, and when they profeſſed themſelves wiſe men, they became fooles.* Fooles! Why? How did they play the fooles? Saith the Apoſtle (which is the very phraſe that is here) *Becauſe, when they knew God, they did not care to glorifie him as God, but were unthankfull*; therefore God gave them over to this blindeneſſe, to *turne the glory of the incorruptible God, to the Image of corruptible man, and of foure-footed beaſts, and they ſerved and worſhipped the creature,*

2 Theſ. 3. v. 10, 11.

creature, more then the Creator, that is God over all, who is bleſſed for ever. Thus, beloved, I have now done with that great point, concerning the worſhipping of Images.

Now I come to the laſt thing in my Text, that is the roote of this ſin, whence this ſin of theirs did ſpring; it was from *forgetfulneſſe of God, and of his workes.*

They forgat God their Saviour, &c.

The words are many, and many things may be obſerved out of them. I will runne them firſt over with a briefe paraphraſe, and then ſpeake of that ſinne that was the cauſe of this Idolatry; the forgetfulneſſe of God.

[*They forgat God.*] There was one of the Tribes that was called the Tribe of *Manaſſes*; *Manaſſes* had this name, of *forgetfulneſſe.* When I looke over this Pſalme, mee thinkes this people ſhould be all of that Tribe, they were ſo forgetfull. In ver. 7. *They remembred not the multitude of his mercies.* There the Spirit of God ſpeakes of their forgetfulneſſe. Then, in ver. 13. *they ſoone forgat his workes.* They made haſte, and forgat them, as the words are. And now here againe, *They forgat God their Saviour.* Three times the Spirit of God in this Scripture ſpeakes of their forgetful-

forgetfulneſſe of God.

It was but three months agoe, ſince God brought them out of the land of *Egypt*: It was little more then one month agoe, ſince God appeared to them in a fearefull manner upon Mount Sinai, with thunder, and lightning, and earth-quakes; and yet ſee, they have already forgot God.

[*God their Saviour.*] Saviour: The word is ſometime taken ſtrictly in the Scripture, in a narrow ſenſe; and ſometime it is taken in a larger ſenſe.

Take it in the narrow ſenſe, and then a Saviour is ſuch an one as ſaveth from ſinne, from the puniſhment of ſinne, from Gods wrath, from hell, and eternall damnation: Thus our Lord is called a Saviour. You know what the Angell ſaid to the Shepheards; *This day is borne to you in the City of David a Saviour, which is Chriſt the Lord.* And his very name ſhewes him to be thus; *Jeſus*, it ſignifies a Saviour: and the reaſon is given by the Angell; *becauſe hee ſhall ſave the people from their ſinnes.* Hee ſaves them,

Firſt, from the guilt of ſin.

Then he ſaves them from the puniſhment of ſin.

Then hee ſaves them from the power of ſin: Thus the word Saviour is taken, when you take it ſtrictly.

But you may take it more largely, and then a Saviour is ſuch an one as is a deliverer, a preſerver, either from wrong, from afflictions, from oppreſsions, from dangers, from temporall death. A Saviour, that is, as if hee ſhould ſay, a Preſerver. In this ſenſe the Apoſtle ſaith, 1 Tim. 1. 10. that *God is the Saviour of all men*; that is, the preſerver of all men: but, eſpecially, *of them that beleeve*. In this ſenſe take the word here: God was their Saviour, that is, their Preſerver; And doe but conſider,

Firſt the evils from which hee preſerved them, and thoſe were many.

Then conſider the meanes whereby hee preſerved them, and thoſe were mighty.

Then conſider the end to which he preſerved them, and that was glorious, that *they ſhould be a holy people, a peculiar treaſure to himſelf*. Conſider, I ſay, the meanes by which, the ill from which, and the end to which they were ſaved; and then no people may more appropriate God to *be their Saviour*, then this people could: Yet, behold, *They forgat God their Saviour*.

Yea,

Yea, and they forgat his works. The works of God are ſet downe here to be of three ſorts:

Great, Wonderfull, Terrible } workes.

Great works in *Egypt*: Wondrous works in the land of *Ham* (the land of *Ham*, and *Egypt* are all one.) Then, Terrible works by the *Red-ſea*.

[*Great works.*] The works of God, are either,

workes of { Nature. Grace.

The workes of Nature, are either workes of Creation; or they are workes of Actuall providence, in the preſerving that that is created.

The workes of Grace thoſe are many. The principall work whereupon all others depend, is the Incarnation of the Son of God, that *great myſtery of godlineſſe*, *God manifeſt in our fleſh*; that was the great work of grace.

Then redemption of mankinde by his blood. The electing of ſome to ſalvation, before the foundations of the world were laid. The vocation of them in Gods good time. The juſtification of them in the blood of our crucified Jeſus. The ſanctification of them by Gods

bleſſed Spirit, the reſurrection of their bodies, and the glorification of them. All theſe are workes of grace.

Now all the workes of God, whether they be workes of nature, or of grace, they are all *great workes.* There is not a worke of Creation, but it is a great worke. The Piſ-mire is a little creature, yet it is a great worke: the making of a Piſ-mire is as great a worke, as the creation of an Elephant. It is all one with God; hee can as eaſily make an Elephant, as a Piſ-mire; nay, *Deus maximus in minimis*, a man may truely ſay it; God is greateſt in the leaſt creatures. If you marke it, you may ſee how great God is in every little creature.

The leſſe the Watch is that you carry about you, to know the time of the day, the greater is the skill of the work-man: And, ſurely, in every little worke, it appeares how great God is. There is never a worke ſo little, but it is a great work, if it be well conſidered. Workes of Creation are great workes.

But there are ſome workes greater then other: Thoſe workes wherein the Divine attributes are moſt manifeſted; ſuch workes wherein appeares the great wiſedome of God, or the great

great goodneſſe of God, or the great power of God, or the great truth of God, or the great mercy of God, or the great juſtice of God. Thoſe workes wherein theſe attributes of Divine majeſty are moſt apparent, thoſe are called *great workes*: Therefore the workes of redemption, are greater workes then the workes of creation: The workes of grace, are greater workes then the workes of nature. But now this people had ſeen great workes in both kindes;

Great workes of { Nature. / Grace.

There were workes of nature; let mee name but one or two of them: The multiplication of them in *Egypt*. When they came to *Egypt* at firſt, there were but ſeventy ſouls of them, ſeventy ſouls that came out of the loines of *Jacob*, no more. They were in *Egypt* but two hundred and fifteene years, no longer: A great part of this time they lived under oppreſsion, loaden with burthens, loaden with blowes, loaden with injuries; yet ſee how they multiplied: this ſame bleeding vine bare abundance of fruit, this Camomile that was thus trodden downe, it proſpered exceedingly. They grew in two hundred

dred and fifteene yeares to be ſo many, that, at their coming out of *Egypt*, there were numbred ſix hundred thouſand men, from twenty yeares old and upward, beſides women and children. This multiplication was a great work of God; a work of Nature.

Then conſider their preſervation there, how wonderfully they were preſerved in the deſpight of their enemies; and how all things were preſerved that were theirs: As the land of *Goſhen* preſerved from thoſe ſame ſwarmes of flies, with which all the reſt of *Egypt* was peſtred. Their cattell in the land of *Goſhen* preſerved from that murraine, of which the cattell, through the land of *Egypt*, died. The land of *Goſhen* was light, when all *Egypt* beſides was darkneſſe. This wonderfull preſervation of that that they had, and the preſervation of their firſt-born, when all the firſt-born died in the land of *Egypt*. This preſervation of them was a *great worke*.

There is another work, which I know not whether it be the greater; their eduction and bringing out of *Egypt*. Their preſervation was great, their bringing out was as great; they came out in deſpight of *Pharaoh* and his ſervants; and they came out with vigour of body, their veins

veins full of bloud, and their bones full of marrow; *There was not one feeble person among their Tribes.* Here were great Works; but all these were works of nature, either of multiplication, or preservation.

Then will you heare the *great workes* of Grace? The adoption of this people to be Gods first-borne: the separation of this people from all the people of the earth, to be to God *a holy Nation, a Royall Priest-hood, his peculiar treasure.* The revealing of his promises, especially that great promise, that out of their loines should come that blessed seed, that blessed Lord, *in whom all the Nations of the earth were to be blessed.* The promulgation of the Law; no Nation had it but they: *God had not dealt so with other Nations*; the heathens had not the knowledge of his Lawes.

Here were *great workes* of Nature, *great works* of Grace; yet this was the unthankfulnesse of this people, they forgat God their Saviour that had done these great things for them in *Egypt.*

Then *Wonderfull* things too, *Mirabilia.* There be foure sorts of *Mirabilia*, of *wonderfull things*: There be *mirabilia naturæ*, wondrous works of nature: secret wondrous works of nature; That the load-stone should draw Iron to it; That

That this power of the load-ſtone ſhouldbe reſtrained, if the Adamant be neare it. That the Adamant cannot be broken upon an anvile with an hammer, that is eaſily broken if it be anointed with goats bloud. That the fleſh of a dead Peacocke ſhould not putrefie: Saint *Auſtine* ſaith, hee obſerved it himſelfe, hee took an experiment of it in an whole twelve-month, hee tried it, that it putrefied not. That a fountaine in *Lybia* ſhould ſend forth water ſo cold in the day, that none could drink it; and ſo hote in the night, that none can touch it: Theſe, and a thouſand more, are *mirabilia naturæ*, wonderfull things in nature; no man is able to give the reaſon of it: yet it is God that did theſe wonderfull things in nature.

Then againe, there be *mirabilia artis*, wonderfull things in art. There were ſeven buildings that were wont to be called the *Wonders of the world*: one of them was in *Egypt*, the *Pyramides*: another of them, above all other was a wonder, me thinks, above all wonders: a wonder of Art. It were too long to tell you what a wonder it was. It was nothing but a prodigall monument of prodigality and vaine-glory; prodigality and vaine-glory, that was the ſin of

of them that built it; but the skill in making it, that came from God.

Thirdly, there be *mirabilia Satanæ*, there be wonderfull things of Satan, wondrous works that Satan and his instruments, Magicians and Sorcerers, can doe. God did not punish the apostate Angels at the first (as the School-men say) in their naturall skill and power; that is as great now to doe a mischiefe, as the skill and power of good Angels is to doe that that is good. The Divell, hee can doe wonderfull things; hee can compasse the whole earth in a little time; you finde, in the booke of *Job*, that he can raise tempests, he can bring down fire, hee can hurrie a body, and remove it; as he did the body of our Lord from the wildernesse to the pinacle of the Temple, and thence to the mountaine. Hee can speake in Images; it was the divell that spake in some Images of the Gentiles. And if popish Images have now and then spoken too, as they say they have, (*Bene de me scripsisti*, said he of *Thomas Aquinas*, Thou hast written well of mee *Thomas*) I make no question, but the divell spake in them.

The divell can doe more then that; the divell knowes the secret and hidden vertues in things;

their ſympathies and antipathies, their qualities and properties. The divels can doe *wonderfull* things: Though they cannot doe *miraculous* things, they can doe *wonderfull* things. Thus the ſorcerers in *Egypt*, they did many wonderfull things; *mira*, but not true miracles.

Now fourthly, there are *mirabilia Dei*, the wonderfull things of God. Indeed, there is never a worke of God but it is wonderfull, what worke ſoever it be. The very Heathen man could ſay, in every naturall thing, there is ſomething in it that is wonderfull. But there are ſome workes of God above all other that are truly miracles; not *mira*, but *miracula*. What workes are thoſe?

Such as exceed the facultie and poſsibility of nature, they are properly and theologically miracles. The divell can doe many things by the concurrence of naturall cauſes, but hee cannot worke a miracle: that which is properly and theologically called a miracle, the divell cannot worke it.

Now God had wrought many miracles for this people. The turning of the duſt of the earth into lice, this was a miracle: the Magicians, by the help of the divell, attempted to doe this;

this; but they could not doe it: the art of the Magicians failed them in such a thing as this, they could not turne the dust into lice. Then he turned the water of the river into blood; hee turned the red-sea into drie land; hee turned three daies into three darke nights; hee turned light into palpable darkenesse, that no man saw one another, nor stirred from the place where hee was for three daies. These are *wonderfull* things, truely miracles; yet, this people *forgat God their Saviour, that had done such great things for them in Egypt, and wondrous things in the land of Ham.*

Yea, and lastly, *Terrible things in the Red-sea*; yea, God did terrible things for them before they came to the red-sea: He did terrible things for them in *Egypt*, if you marke them; hee plagued the *Egyptians* in all things.

First in their soules, with hardnesse of heart; hee plagued them in their bodies with botches, and blaines; hee plagued them in their corne with haile; hee plagued them in their beasts with murraine; hee plagued them in their houses with froggs; hee plagued them in their families with the death of their first-born: Here were *terrible* things when they were in *Egypt*;

but, the moſt terrible thing of all was that at the red-ſea, when hee drowned *Pharaoh*, and all his hoſt, that there was not one of them left. In the ninth verſe of this Pſalme, you may obſerve a worke of power; in the tenth verſe, a worke of mercy; and, in the eleventh verſe, a worke of judgement. The worke of mercy was a *great* worke, the worke of power was a *wonderfull* worke, and the worke of judgement was a *terrible* worke.

Yet, for all this, ſee the unthankfulneſſe of this people. *They forgat all theſe.*

But, is it poſsible (you will ſay) that they forgat, in ſo little a time, all theſe works; that they did not remember them?

There is a two-fold forgetfulneſſe; there is a forgetfulneſſe of the minde, and a forgetfulneſſe in affection, and action. A man may have God in his minde, yea, in his words, in his mouth, and yet forget him while hee thinkes of him, while hee ſpeakes of him.

I will ſhew it you in examples: Aske the Idoll-monger, Why doſt thou make this Idoll? He will ſay, To remember God by it. It is the uſuall word of the Papiſts; Why have you theſe Images? Why? To remember God by them.

But

But this is no way to remember God, this is to forget him: beeauſe, when his Commandement is forgotten, hee is forgotten; his Commandement is, that thou ſhalt not make an Image. They made this calfe to have a viſible repreſentation of God before their eyes, to remember him. O, they forgat him now.

A blaſphemer, a ſwearer, will have the Name of God in his mouth: there are not three periods, but hee will have the Name of God in his mouth. Will you ſay, that this man remembers God that talkes and ſpeakes of him, and ſwears by him at every word? Doth hee remember him, thinke you? This is to forget God: For, if hee remembred the Name of God, that it is a good name, hee would love it: If hee remembred that it were a great name, hee would feare it: If hee remembred it were a glorious name, hee would reverence it. But hee neither knowes it to be a good name, hee forgets that it is a good name, and a great name, and a glorious name, and that makes him to forget God, even when hee remembers him, and ſpeakes of him.

To conclude, let mee onely make a little application. I thinke, if any Nation may call God *their Saviour* next this people; ſurely, I thinke, wee

wee may doe it. Conſider how God ſaved us in 88. Was not that a great worke? Remember how God ſaved us in the Gun-powder treaſon: Was not that a wonderfull worke? Remember how God ſaved our lives from death five yeares ſince, in that ſame great and heavie plague: Was not that plague a terrible worke?

Yet ſurely, brethren, have not wee forgotten God? have not wee forgotten theſe workes of his? Our falling from our firſt love, our ſliding back again to *Egypt*, our neutrality in Religion, our little hatred of Idolatry, and Superſtition: ſuch is our pride, ſuch is our wanton exceſſe, ſuch is our oppreſsion, ſuch our falſe weights, and ſuch our falſe oathes, and ſuch our falſe faces: Our waies that wee walke in are ſo unworthy of the Goſpell of Chriſt, that, I am affraid, God may charge us as truely as hee charged this people, Wee have forgot God our Saviour, that hath done ſo great things, ſo wondrous things, and ſo terrible things for us.

FINIS.

PSAL.

PSAL. 106. 23.

Wherefore hee ſaid, that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, &c.

I Have done with that ſame fearefull ſinne of this people. I am now, in the verſe that I have read, to ſhew you the fearefull puniſhment of God upon them for this ſinne. *He ſaid, hee would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turne away his wrath, leſt hee ſhould deſtroy them.* In theſe words you have two things:

The ſentence that God pronounceth againſt this people for this ſinne; *He ſaid, hee would deſtroy them.*

You

You have ſecondly, the revocation of this ſentence; the meanes whereby God was kept from the execution of this judgement: you ſhall ſee how Gods hand was held from deſtroying of them; *Moſes his choſen ſtood in the breach, and turned away the wrath of God, that hee ſhould not deſtroy them.*

Firſt, *hee ſaid hee would deſtroy them.* The judgement that God threatens for this ſin, is not famine, nor captivity, nor bondage, nor peſtilence, nor the ſword of an enemy; but it is a totall ſubverſion, a totall deſtruction of the whole Nation. The words of God uſed to *Moſes*, Deut.9.14. *Moſes, let mee alone, let mee deſtroy this people, that I may blot out their name from under heaven.* Here was the ſentence, hee would blot out their name from under heaven. I will never be troubled againe with ſuch an unthankfull people as this; I will blot out their name; there ſhall not be ſuch a people upon the earth as this, that have uſed mee thus unthankfully for ſuch mercies as I have ſhewed them. Hee doth not now threaten to lopp off a bough or two from the tree, but to ſtub up the whole tree; hee will not leave roote or branch, head nor tayle of this people; hee will have them all buried

buried and entombed together in one grave of deſtruction; *I will deſtroy them all.*

Hee ſaid hee would deſtroy them.

I will ſet downe one generall Propoſition: *Great ſins, ſuch as are ſinnes of an high nature, when they come once to be committed with an high hand, that is, with delight, with out-rage, with impudency, and impenitency; they are able to bring the judgements of God to the utter deſtruction of a whole people, of a whole country.*

Sins of an high nature. I told you, when I began to handle this Scripture, what ſinnes are ſinnes of an high nature; that is, ſuch ſinnes as are directly againſt God:

As, { Atheiſme. Blaſphemy. Idolatry.

Or, ſuch as are directly againſt nature:

As, { Sodomy. Beſtiality. All inceſtuous, and unnaturall pollution.

Or, thirdly, ſuch ſinnes as are directly againſt humane ſociety:

As, { Murther. / Robbery. / Rapine. / The effuſion, and ſhedding of innocent bloud.

Such ſinnes as theſe, that are directly againſt God, againſt nature, againſt humane ſociety, when they are thus committed with an high hand, they are able to bring deſtruction, utter deſtruction, not only upon whole houſes, as they did upon the houſe of *Jeroboam* the ſon of *Nebat*, upon the houſe of *Baſha*, upon the houſe of *Ahab* (which houſes God ſwept with *the beeſome of deſtruction*, as the Prophet ſpeakes) but they are able to bring the judgement of God, to utter deſtruction, upon a whole people, upon a whole country: they are able to lay the honour of the greateſt Kingdom, of the greateſt Monarch in the duſt, in a little ſpace, in a little time. I need not ſtand long to prove this; only two or three examples.

Some of theſe ſinnes of this nature brought an utter deſtruction upon the whole world; there were but eight perſons left in it: when it was over-flowne with theſe ſins, it came then to be over-flowne with water.

For

For ſome of theſe ſinnes God brought ſuch a fearefull deſtruction upon *Sodome*, and *Gomorrah*, that he made all that country a proverb of reproach: When God is pleaſed to threaten utter deſtruction, hee ſaith, hee will deſtroy it as hee did *Sodome* and *Gomorrah*.

For this ſinne of Idolatry, 2 *King*.21.3. God threatens that hee will *wipe Jeruſalem as a man wipeth a diſh, and turneth it upſide downe*, when hee hath wiped it. In *Ezek*.21.27. he threatneth *Jeruſalem*, that he will *overturne it, and overturne it, and overturne it*; three times: and three times you may ſay that *Jeruſalem* was overturned.

It was overturned once by the Babylonian army, under *Nebuchadnezar*.

It was overturned a ſecond time by the Romane army, under *Titus Veſpaſian*.

And then the very ruines of it afterward were ſo overturned by *Elius Adrian* the Emperour, the very carkaſſe of that City; for *Titus* left it but like a carkaſſe, it was ſo torne and tortured. The carkaſſe of *Jezabell* was eaten ſo with doggs, that men could not ſay, *This is Jezabell*; ſo the carkaſſe of this City was ſo torne, that, had it not been for a turret or two, and a piece of a wall that they would have ſtand, a man

could not have ſaid, This was *Jeruſalem*.

Idolatry was firſt eſtabliſhed in the Eaſterne parts of the world: I pray looke what miſerable deſtruction God brought upon thoſe Eaſterne parts. Where are now thoſe golden Churches of *Aſia*? Where are thoſe learned Churches of *Greece*? As *Pius Secundus* once ſaid, A man may looke for *Greece* in *Greece* now, and not finde it: they are all drowned in Turciſme and infidelity, for this ſinne of Idolatry. I will goe no further in examples.

In *Levit.*18. God reckons up the ſinnes of the people that lived in the land of *Canaan* before he brought his people to it; and he reckons all thoſe ſins that I named to you now: ſome directly againſt God, ſome directly againſt nature, ſome directly againſt humane ſociety. Then he warnes his people v.25. & 28. to take heed; *Take heed that you defile not your ſelves, and the land, with thoſe ſinnes wherewith the Gentiles did defile it*: mark the reaſon, *leſt* (quoth hee) *the land ſpue you out, as it did the inhabitants before you.* A homely phraſe, you will ſay: It is ſo; yet, it is a phraſe obſervable. As it is with a man that hath his ſtomack overcharged with ſome meat that hee hath eaten, hee never is at reſt and quiet till hee have caſt

up

up that meat that offends his ſtomack: ſo is it with a land that is over-charged with ſinnes of this nature, it is never at reſt; it is ſtill working, and working; as a mans ſtomack is never at reſt, till it have eaſed it ſelf by vomiting, and have caſt out thoſe inhabitants that have defiled it.

It pleaſeth the Spirit of God to uſe the ſame phraſe in *Rev.*3.16. ſaith God to the Angell of the Church of *Epheſus*; *Thou art neither hot nor cold, but luke-warme, I will ſpue thee out of my mouth.* I will caſt thee out with loathing and indignation.

God is a mercifull God, and his mercy is over all his workes; but when ſin once growes to be horrible, God can no more forget that he is juſt, then hee can forget that hee is mercifull: hee muſt needs pay it, and pay it home in the end with vengeance. God may be provoked too farre, and patience, when it is too farre abuſed, will turne to fury.

When I conſider the manifold ſinnes, under the burthen where of this Land groanes, and I name that firſt which I named laſt; our luke-warmneſſe, our neutrality in Religion, our halting between *God* and *Baal*, together with our

our unmercifull oppreſsions, and our over-mercifull connivance at the vile diſhonour to the Name of God: I doe not wonder, brethren, that God hath denied to us, this yeare, his accuſtomed plentifull bleſsing in our corne-fields. I doe not wonder that hee hath ſent to us divers times ſuch unſeaſonable ſeaſons. I wonder not at the murraine of cattell in many places of this Kingdome. I wonder not that the arrowes of peſtilence flee abroad to ſo many corners of the Kingdome, that the venome of them drinkes up the ſpirits of ſo many hundreds in ſeverall places. I wonder not at our mutuall Jealouſies and diſcontents (peradventure, fore-runners of heavier judgements.) I wonder at the mercy of God, conſidering what a ſinfull Nation we be, *a Nation laden with ſins*; a Nation that walk, moſt unworthy of thoſe high favours that God hath vouchſafed us; I wonder, I ſay, at Gods mercy, that hath ſpared us thus long: *It is his mercy, that wee are not all conſumed.* It is his mercy, that God blots not out our names from under heaven. Pradventure, there be ſome *Moſeſes* in the land, ſome choſen ſervants of God, ſome that have ſtood in the gap to keep this judgement from us. That is the firſt point.

I come now to the ſecond; *He ſaid, he would deſtroy them* (ſaith the text;) *then Moſes his choſen ſtood in the breach, and kept away his fierce wrath, that hee ſhould not deſtroy them.*

Here are three things obſervable:

Firſt, that a ſentence of extirpation, pronounced againſt a people, is revoked; God ſaid that hee would deſtroy them, yet hee doth it not.

A ſecond thing, that one man, *Moſes*, (indeed a choſen man) *Moſes whom hee had choſen*, procures this revocation of this ſentence againſt this whole people.

A third thing is, the meanes by which *Moſes* came to get this ſentence revoked, and that was this, *hee ſtood in the breach.* God, like an enemy, had made a breach in the wall, and *Moſes* hee runnes to that breach, and there ſtayes God, that hee ſhould not deſtroy them.

I am affraid time will not give mee leave to goe through all theſe, I will goe as farre as I can, and leave the reſt till the next day; they are not things that are to be haſtily paſſed over.

The firſt is, that the ſentence is revoked; *Hee ſaid that hee would deſtroy them.*

[*Hee ſaid it.*] If a man had ſaid it, I ſhould not then have wondred, that it ſhould have

have been revoked. A man may ſay a thing and never meane it; *Man is deceitfull upon the weight, lighter then vanity it ſelfe.*

Or, ſecondly, a man may ſay a thing, and meane it, and yet not be able to make it good: as *Senacherib* uſed great and big words againſt *Jeruſalem*, what hee would doe; and hee meant it, ſurely, for hee came with a mighty army againſt it: but God put a hooke in his noſtrils, and a bridle into his lips, and *brought him back againe that ſame way that hee came; hee was not able to ſhoote an arrow againſt it.*

Thirdly, a man may ſay a thing, and meane it, and have power in his hand to doe it; but his mind may be altered, hee may repent of what he hath ſaid: as you ſee of *David*, he ſaid he would not leave a man alive in *Nabals* houſe, to make water againſt the wall: ſurely, hee meant it too, and had power in his hand to do it; but, by the wiſedom of *Abigail*, he was perſwaded to turne, and alter his mind; hee did not doe it. If a man had ſaid this, I ſay, I ſhould not have wondred: But that God, that is the prime truth, the prime eſſentiall truth, upon whom all truth depends; *Hee that is light, in whom is no darkneſſe at all*; hee that is truth, in whom

whom there is no falſhood at all: none actually, hee cannot deceive us; none paſsively, hee cannot be deceived himſelfe, that hee ſhould ſay, and ſhould not doe it when hee hath ſaid it: for, as that Wizard *Balaam*, ſaid truely, *God is not as man, that hee ſhould lie; or as the ſon of man, that he ſhould repent. Hath God ſaid it, and ſhall he not doe it*, ſaith hee? Hath the word come out of Gods mouth, and ſhall he not make it good? I will urge the objection no further.

But I anſwer it, and with the words of *Gregorie*; *Deus mutare ſententiam, &c.* God knowes how to change a ſentence pronounced againſt a people, but God knowes not how to change his counſell. The counſell of God; that is, what God in his ſecret counſell hath decreed and determined from all eternity, that ſhall be fulfilled in the ſeaſon, in the ſubſtance, yea, in every circumſtance. God knowes not how to change his counſell; the counſell of God is as immutable as God himſelfe: *There is no variableneſſe, with God*, (ſaith S. *James*) *nor ſhadow of change* c. 1. 18. Mutability, is a kind of mortality: It is as poſsible for God to be mortall, as to be mutable. The counſell of God is immutable, God knows not how to change that, but God

knows how to change a ſentence pronounced. You ſhall ſee it in many examples: God tells *Abimelech* in a dream; *Surely thou art a dead man, for this woman that thou haſt in thine houſe*; yet, no ſooner had *Abimelech* reſtored the woman, but Gods ſentence was changed, his life ſpared. In *Judg.*10. the people were oppreſſed by the *Philiſtines*, and by the *Ammonites*; they come to God for help: God tells them, No (ſaith hee) *I have delivered you heretofore; when you cried to mee I delivered you, but you have gone and ſerved other gods: goe, get you to thoſe gods, let them deliver you; as for mee, I will deliver you no more.* A fearefull ſentence; yet, preſently upon their repentance, God delivered them, and many times afterward.

Ezechiah was ſick to death, and God ſends him a meſſage by *Iſaiah*, *Set thine houſe in order, for thou ſhalt die.* *Ezechiah* turnes his face to the wall, and weepes; God revokes his ſentence, and hee addes fifteene yeares more to his daies. God ſends a fearefull meſſage by the mouth of *Jonah* to the Ninevites, *Yet fourty daies, and Nineveh ſhall be deſtroyed*; yet, for all that fourty, and fourty, and almoſt fourty more, not daies, but years, paſſed over the heads of the Ninevites, before that City of theirs was lodged in bloud.

Why,

Why, but will ſome ſay, how can this ſtand, though with the conſtancy and unchangeableneſſe of Gods nature, yet with his truth, thus to change, and revoke his ſentence?

Not to trouble you with the opinions of ſome men: let me only hold to this, That theſe ſame comminations, and threatnings of God, are not abſolute, but they are conditionall; they are upon a condition: Now a condition (as the School-men ſay) a conditionall threatning, a conditionall commination, it doth turne it ſelfe upon the condition this way, or that way, as the doore doth upon the hinges.

Let me make it a little plainer if I can; When God doth threaten that hee will roote out a people, as hee did here now; or to bring ſuch and ſuch judgements upon a people, hee doth it uſually upon a two-fold condition. When God doth ſo threaten a people, hee requires two things from that people:

The firſt is at the hands of wicked men, that is, that they ſhall all turne away from their ſins, repent of their ſins; and then the ſentence is changed. Look *Jerem.*18. ver.6, 7, 8. *If I ſhall ſpeake to a Nation, to pluck it up, and to roote it out, to deſtroy it; if that Kingdome, and that Nation ſhall*

turne from their evill waies, and repent; *then* (ſaith God) *I will repent of that evill that I threatned to doe againſt them.* The ſentence is abſolute, to the end it may ſtrike a further feare and terrour. The ſentence is propounded abſolutely, but intended conditionally. Though God doth not change his will, yet God doth will a change. If wee know how to change our lives, God knowes how to change his ſentence. That is the firſt thing that he requires.

The ſecond thing that God lookes for at the hands of his children, is, an earneſt, and vehement interceſsion to God by prayer for pardon. That was the condition hee looked for here at this time: *He ſaid, hee would deſtroy this people*; but it was with this condition, hee would not deſtroy them, if *Moſes* made interceſsion for them.

Yea, and hee would encourage *Moſes*; hee did as much as tell *Moſes*, that this was the meanes whereby hee might be ſtayed. And he would encourage *Moſes* to make interceſsion, by his words; *Moſes* (ſaith hee) *let mee alone, and let mee deſtroy this people.* Why doth hee ſay, *let mee alone?* What is that, but becauſe hee would have him be bold? O *Moſes*, you ſee what

what power you have with mee, I cannot ſtrike this people if you make interceſsion (hee knew *Moſes* his love to this people) therefore, *let mee alone, that I may deſtroy them.*

I muſt conclude with the time, and with an application.

There is a fatall period ſet to all the Kingdomes of the earth, ſooner or later, according as the ſinnes of that Kingdome and people come to their full ripeneſſe and maturity. Both Philoſophers, and Divines have obſerved, by long experience, diverſe prognoſtick ſignes of the approach of the ruine of a people: If God ſhould ſeeme, by any of theſe prognoſtick ſignes, to threaten our ruine and deſtruction at this time; if God doth ſeeme to any to doe this, let them know, it may be that this threatning of God now is but conditionall. There are two waies by which wee may get God to revoke, and call back his word: One is, by true repentance from wicked men; and, the other is an earneſt interceſsion made by Gods children. O, brethren, that wee did but know, in this our day, what belongs now to our peace. O, that wee could do, as the Ninevites did, every one humble himſelfe before God, and turne from the wickedneſſe

neſſe of his waies! And, O, that *Moſes* would run to the breach, and now with ſtrong cries and teares, begge pardon! for who doth know whether the Lord will not yet be mercifull to us, and turne his fierce wrath from us, that wee periſh not? I have gone thorow the firſt thing, the revocation of the ſentence: Who cauſed it? *Moſes*; And by what means? By ſtanding in the breach. I muſt leave till next time.

FINIS.

PSAL.

PSAL. 106. 23.

Wherefore hee ſaid, hee would deſtroy them, had not Moſes his choſen ſtood in the breach, &c.

I Spake the laſt day of the revocation of this ſentence. I come now to the next thing, Who cauſed the revocation of this ſentence: but one man, *Moſes*; but hee was a choſen man.

[*Moſes whom hee had choſen.*]

Marke, I pray, among Gods elect in every generation, in every age, there have been ſome men that have been ſelect. Such a man I name *Enoch* in the old world, that God tooke away hence, that hee ſhould not ſee death: And ſuch a man I reckon *Noah* to be, a man gracious in the

the eyes of God, when all the world periſhed. And ſuch a man I reckon *Abraham* to be, whom God is pleaſed to honour with the name of his Friend, *Abraham my Friend*: And ſuch a man was *Moſes*, whom God was wont to talk with, as familiarly as one man talkes with another, as the Scripture ſaith: And ſuch men I reckon *Eliah*, and *Eliſha* to be, the very *Chariots and Horſemen of Iſrael* in their daies: And ſuch a man was *Daniel*, a man of Gods affection, a man that God did wondrouſly love, and ſet by; and many more. Theſe are as deare to God, as *the apple of his owne eye, as the ſignet upon his right hand*: theſe I call the Favourites of heaven.

Kings upon earth have their Favourites; the King of Kings hath his. Theſe are the Favourites of heaven; theſe are *thoſe principall men*: Micah 5.v.5. *The Princes of men.* The hebrew beares it, *Principall men.* Theſe are thoſe *Excellent ones* upon earth, that *David* ſpeakes of, Pſal.16. *My delight is upon the* Excellent ones *that are upon the earth.* There is not one of theſe but are worth a thouſand others, and have more power with God, then many thouſands of others: And, as the people ſaid of *David*, when hee would goe to battell againſt *Abſolom*; No,

No, thou ſhalt not goe, leſt the light of Iſrael be quenched: for thou art worth ten thouſand of us. I may ſay the ſame of ſuch as theſe: One *Moſes* in the day of Gods hot wrath and vengeance; one ſuch a man as *Phineas* was in the time of a plague; One ſuch a man as *Eliah* was in the time of a drought; One ſuch a man as *Paul* in the companie when men are in a ſhipwrack, is able to doe more good then a thouſand others.

Gods children, they are not alway mighty men according to the fleſh; *Not many mighty*, ſaith the Apoſtle, not many mighty ones according to the fleſh, 1 *Cor.* 1. 6. But, though they be not alway mighty according to the fleſh; yet, in regard of their ſpirit and grace, and their ſtate with God, they may be mighty men. Saint *John Baptiſt*, a contemptible man according to the fleſh; but the Angell fore-told of him, that hee ſhould be *great in the ſight of the Lord*.

You have ſome men that have prided themſelves in the ſirname of *Great*; *Antiochus* the Great, and *Alexander* the Great, and *Herod* the Great, and *Pompey* the Great, and diverſe others. There be many of Gods children poore, contemptible things, *Ignobilia mundi*, the contemptible things of the world; that are greater

men with God, and have done greater acts, then the greateſt of theſe great ones.

Which of all thoſe great ones was able to command the ſun to ſtand ſtill? *Joſuah* did it; *Sun, ſtand thou ſtill in Gibeon, and thou Moon in the valley of Ajalon.* Which of all thoſe great ones was able to command the thunder? *Samuel* did it in the time of wheat-harveſt. Which of all thoſe great ones was able to command the raine? *Eliah* did it: *As the Lord God of Iſrael liveth, there ſhall be no raine, but according to my word,* 1 King. 17. verſe 1. Which of all thoſe great ones was able to ſtand in the breach againſt the great God of heaven and earth, when hee came to execute his fierce wrath upon his people? you ſee *Moſes* did it. If one *Moſes* may cauſe a revocation of a fearfull ſentence againſt a whole Nation, what may a multitude of Gods choſen ones doe, uniting their forces, and ſoliciting heaven for mercy?

I know, beloved brethren, what opinion the world hath of Gods children, of Gods choſen ones: they doe not onely thinke them to be contemptible things, περικαθάρματα, as the Apoſtle ſpeakes, *the very filth of the world, and the off-ſcouring of all things unto this day*: Men of *no name*, as

Job

Job ſaith; Nay, men of no being: *Thoſe things that are not*, ſaith the Apoſtle. They may have a being in nature; but they have no being in the eſteeme and account of men, *thoſe things that are not.*

And they not onely thinke them thus, but (beſides) the only troubleſome, dangerous men in a ſtate. *Ahab* tooke *Eliah* to be the man that *troubled all Iſrael.* The men of *Theſſalonica* tooke *Jaſon*, and the brethren in his houſe, to be the men that *turned the world upſide downe*, as they ſpeake *Acts* 17. ver. 5. *Tertullus* accuſeth *Paul* to be a *peſtilent fellow*; nay, it is ſomewhat worſe in the Greeke, it is λοιμον in the abſtract, the peſtilence it ſelfe, a plague, one that moved ſedition thorow the world where hee came, *Acts* 24.

In the firſt ages of the Church, if either *Tyber* at any time did flow above the accuſtomed height, or *Nilus* did not flow to the accuſtomed height; if either there were famine, or peſtilence in the land, or any calamity, they laid all the fault upon the Chriſtians: the Chriſtians were in the fault, away with the Chriſtians, to the lions with them; as though they were men not worthy to live in the world. Yet hearken, I pray, what the Apoſtle ſaith for all

that, in Hebrew.11. ver.38. *The world was not worthy of them.* Hee ſpeakes of ſome men that *wandred up and downe in ſheep-skins, and goat-skins, deſtitute, afflicted, tormented; yet the world was not worthy of them.* Why not worthy? Theſe men bring bleſsings to the places where they come, they bring bleſsings to the world; the world is not worthy of theſe bleſsings, therefore not worthy of the men that procured them.

And what bleſsings (will you ſay) doe Gods children bring to a place?

I tell you, they bring a bleſsing with their very preſence, their very preſence is a bleſsing. The preſence of *Jacob* was a bleſsing in the houſe of *Laban.* The very preſence of *Joſeph* was a bleſsing in the houſe of *Potiphar.* And what a bleſsing was in the widow of *Zarephath's* houſe, when *Eliah* was there?

Then they procure a bleſsing with their
Jam.5.16. prayers where they come: *The prayer of a faithfull man prevailes much with God.* God promiſed this
Gen.20.5 to *Abimelech* as a great favour; *My ſervant Abraham ſhall pray for thee.* And the like favour is promiſed to the three friends of *Job*; *Goe,* (ſaith God, to thoſe three men, *Job's* friends,) *goe every one of you offer a burnt offering, ſeven bullockes,*

and

and ſeven lambes for a burnt offering, and my ſervant Job *ſhall pray for you,* Job *ult.* 8.

Thirdly, they procure bleſsings by their good example of life, becauſe they ſhine as ſtars among a wicked and froward generation.

Yea, and they procure this bleſsing, not onely to private houſes, as *Jacob* did to the houſe of *Laban*, and *Joſeph* to the houſe of *Potiphar*; but to the whole ſociety, to all that are in the company. There were in the ſhip with *Paul* two hundred ſeventy and ſix ſoules in a mighty ſhipwrack: not one of thoſe men periſhed, not a haire fell from the head of any one of them; and all for *Paul*'s ſake. They bring a bleſsing to the whole company that is with them.

Nay, further, they bring a bleſsing to a whole City where they be: *Rume to and fro* (ſaith the Lord to the Prophet) *in the ſtreets of Jeruſalem, and ſee if you can finde a man that will execute judgement, and ſpeake the truth, and I will ſpare the City for his ſake,* Jer. 5. 1. If there had been but ten men in *Sodome* righteous, it had not been deſtroyed: there was but one righteous man found there, and God could doe nothing to *Sodome* till hee was out of it; *Get thee gone* (ſaith the Angell to *Lot*)

Lot) *I can doe nothing till thou be gone.*

Nay, further, they doe good to the whole country wherein they live. Wee are not in a continent here, wee live in an Iſland: And hearken what *Eliphaz* the Temanite ſaith, according to our former tranſlation (our new ſomewhat varies, but the words will beare as well the one as the other) *The righteous ſhall deliver the Iſland, and it ſhall be delivered through the uprightneſſe of his hands*, Job 22. *ult.*

Nay, I will goe further, The children of God are not the men that turne the world upſide downe, they are the men that keepe it upright. Were it not for the Elect in the world, God would ſoone turne it upſide downe. It is for the Elects ſake that hee keepes it up: as ſoone as the Elect are gathered together, the world will be at an end.

Let mee make uſe of it, and I have done. Doth God for the righteous ſake ſhew favour to the wicked; mee thinkes, the wicked for their owne ſakes ſhould ſhew favour to the righteous. If *Moſes* were gone, and the wrath of God begin to burne like fire againſt us, who ſhould run to the gap, and to the breach?

If *Aaron* were gone, and the plague ſhould

wax

wax hot among us, who ſhould run with his cenſer, and ſtand between the living and the dead, and make atonement for us?

If war ſhould be in the land, and if the *Chariots and Horſe-men of Iſrael* were gone, who ſhould fight for us?

A fearefull preſage of an utter deſtruction, (and was ever held ſo) is the untimely end of many eminent perſons in the Church or Common-wealth; a fearfull preſage. *Methuſelah*, if you marke the ſtory, did live to the very ſix hundredth yeare of *Noah*'s life, and in the ſecond month of that ſix hundredth yeare the Flood came: *Methuſelah* was but new dead, and, as ſoone as *Methuſelah* was dead, God ſent the Flood. As ſoone as *Joſiah*, that good King, was ſlaine, then came that miſerable captivity. Eſay chap. 57. ver. 1. *The righteous periſheth, and no man layeth it to heart, and good men are taken away.* Why? *from the evill that is to come.* Marke that, *from the evill that is to come.* God takes thoſe away, thoſe would hinder him, thoſe would run to the breach, thoſe would ſtay divine juſtice from proceeding further; hee takes them away. Let me conclude this point: You have had here one worke of *Moſes*; let mee tell you of another

in

in another hiſtory. In the 17th. of *Exodus*, there was war between *Iſrael* and *Amalek*; *Moſes* hee gate up on the hill, and held his hands to God in prayer: As long as *Moſes* his hands were held up, *Iſrael* prevailed; when *Moſes* his hands grew faint, come *Aaron* and *Hur*, one on the one hand, and the other on the other, and hold up his hands, and prop them up, that they might not be weary. Brethren, wee ſhould all be holding up our hands to God for mercy. If thou, out of conſcience of thine owne unworthineſſe, thinkeſt ſurely that God will not regard the holding up of thine hands; he will never have an eye to thine hands when thou holdeſt them up; yet doe as *Aaron* and *Hur*, hold up the hands of them, whoſe hands thou thinkeſt God will reſpect. If thou canſt not act *Moſes* his part, act *Aarons* and *Hurs*.

Alas! the hands of Gods children are faint, they are diſcouraged, their knees are feeble with prayer: O, encourage them, lift up their hands, it may be God will yet heare their prayers, and ſhew mercy to them. Thus much ſhall ſerve for the firſt point: It was *Moſes* that got the ſentence revoked.

I come to the other, the meanes by which he got

got it revoked, hee ſtands in the breach; *had not Moſes his choſen ſtood in the breach.*

A military phraſe, a phraſe taken from the wars. If a City be beſieged, and if the enemy without, by a ram, or any other warlike Engine, hath made a breach in the wall; all that are men of courage and valour runne to the wall, runne to the breach, and ſtrive by all meanes poſsible to keepe the enemy from entring in at that breach that hee hath made.

This fearefull ſinne of the people had made a breach, by which divine juſtice might have entred, and have brought an utter deſtruction upon them all: *Moſes* runnes to the breach, and ſets himſelfe between God and the people, that God ſhould not proceed further to their deſtruction.

Now, you muſt note, he ſtood in the breach two waies:

Firſt, by a due execution of juſtice.

And then by an earneſt, importunate interceſsion for mercy.

Firſt, I ſay, by the execution of juſtice. Doth the wrath of God at any time burne like fire againſt a ſinfull people? There are two things whereby it may be quenched; A man may

quench the wrath of God in regard of any temporall calamity, the fire of Gods wrath, with two things, two liquors:

The one is blood.

The other is teares.

The blood I meane, is the blood of malefactors, principall malefactors, that ſhall be ſhed with the ſword of juſtice.

The teares I ſpeake of, are ſuch teares as are ſhed by principall men, by the Favourites of heaven in their prayers for mercy. *Moſes* doth both; he pleads Gods cauſe here againſt the people, and he pleads the peoples again with God.

Firſt, *Cauſam Dei apud populum gladio*, he pleads Gods cauſe againſt the people with a ſword of juſtice; hee pleads the peoples cauſe againſt God with teares, and prayers: in both hee ſhewes himſelfe a zealous Magiſtrate; and I cannot tell whether hee ſhew himſelfe more zealous to the glory of God in the one, or more zealous of the peoples good in the other.

For the firſt, his execution of juſtice. There is a way to ſtand in the breach. *Moſes* is ſaid to be the mildeſt man that was upon the earth; but, I pray, marke what this mild man did, when hee ſaw the glory of God beſtowed upon

pon a baſe, filthy, inglorious abomination. Firſt hee comes from the Mount, and brings the Tables of God in his hand, and caſts down the Tables, and breakes them; I doe not thinke hee did it through impotency of paſsion: Mark his words, *Deuteronom.*9.ver.17. mee thinkes, hee did it adviſedly; but with ſome ſecret warrant from God. Hee ſaw the people had broken the Covenant, and hee, before their eyes, breakes the Tables of the Covenant, the moſt precious monument that ever the world had. This was the firſt thing hee did.

Hee ſtayes not here, hee goes to the Calfe, the ſinne that they had made (as hee calls it) he takes it, and breakes it to pieces, ſtampes it to powder, hee beats it as ſmall as duſt, and caſts it into the brooke, and makes them drink the water of it; theſe are the *Gods that ſhall goe before them.* Let them looke their god in their urine.

He is not yet content, but cries, *Who is on the Lords ſide?* And the Tribe of *Levi* come, and gird their ſwords on their ſides, and run from one ſide of the camp to the other, and ſlay every man his brother, and every man his Father, and every man his companion. They ſlew at

that time three thouſand, and with the blood of theſe three thouſand hee ſlacked the wrath of God. The ſonnes of *Levi* never offered a ſacrifice of the fleſh of beaſts, that was a ſacrifice of ſo ſweet a ſmelling ſavour in the noſtrils of God, as this ſacrifice of their brethren.

When a ſinne is committed, wherewith earth is annoyed, and heaven provoked, the juſtice of God ſets out preſently againſt that ſin; but goes on ſlowly, very ſlowly: hee will ſee whether mans juſtice will follow after it, or no; if mans juſtice overtake it, Gods juſtice purſues it no further, there is an end.

There may be eaſily an unmercifull cruelty in the ſhedding of blood, and there may be an over-cruell mercy in the ſparing of it. *Jonah* was no ſooner caſt out of the ſhip, but the ſea was quiet. *Achan*, and his family were no ſooner ſtoned to death, and burned with fire, but *Iſrael* prevailed. The ſonnes of *Saul* were no ſooner hanged, but the famine ceaſed. *Phineas ſtood up, and executed judgement, and the plague was ſtayed*, in verſe 30. of this Pſalme. As ſoone as this blood of three thouſand men, that were principall offenders in this Idolatry, as ſoone as that was ſhed, as ſoone as that blood was throwne upon

upon the fire of Gods wrath, the fire ſlacked preſently.

But yet it was not quenched till his prayer came. There is the ſecond way, his prayer; *The prayer of a righteous man prevaileth much, if it be fervent.* Can you finde a more fervent prayer then this that *Moſes* made for this people? Mark the prayer, you ſhall finde it *Exodus* 32. where this ſtory is ſet downe. Jam. 5.16.

Firſt hee puts God in mind of his propriety in this people, *It was thy people, O God, &c.* God before called them *Moſes* his people, as you may perceive, when God bids him goe downe; *Goe downe, for thy people that thou haſt brought out of Egypt, &c. Moſes* diſclaimes them, as if he ſhould ſay, Lord, they are none of my people, they are thy people: Wilt thou loſe any thing that is thine? There is his firſt argument.

His ſecond argument is from Gods great workes; *Lord, thou haſt brought them out of Egypt with a mighty hand.* Wee love not to loſe our former benefits; our former benefits are loſt, if they be not ſeconded with new: Lord, wilt thou loſe thy former favours done to this people?

The third argument is, hee puts God in mind of

of his glory; *Lord, what will the Egyptians ſay? Thou haſt brought them forth with a mighty hand, and an out-ſtretched arme.* Why is it? *To kill them in the mountaines? To conſume them from the earth?* Lord, how will thy glory be eclipſed?

Then, fourthly, hee puts him in mind of their progenitors, *Abraham*, *Iſaac*, and *Jacob*: Lord, theſe be the children of thoſe Fathers; Didſt thou love the tree, and wilt thou caſt away the fruit? Didſt thou love the Fathers, and wilt thou caſt away the children?

Then another is from the promiſe of God, confirmed with oathes: thou ſwareſt to them that thou wouldeſt give them the Land; ſhall not thy promiſe hold? Not thy promiſe confirmed with oathes? Here is his pleading for the people: as before you heard how hee pleaded Gods cauſe with the ſword, yea, how earneſtly hee pleaded Gods cauſe, in that very day that hee brake the Calfe. Yet, notwithſtanding all this, the good man feared: though God might repent of the evill; yet, it may be, he will not be thorowly reconciled to the people, there will not be a thorow reconciliation; therefore he goes to God againe, *Lord* (quoth hee) *If thou wilt pardon this people!* It was a vehement

a vehement pathos; *If thou wilt pardon it!* hee ſaith no more: but, *if thou wilt not, put mee out of the booke of life.* So deſirous was hee of Gods glory, together with the ſalvation of the people, that hee was careleſſe of the ſalvation of his own ſoule; *Lord, either forgive them, or blot me out of the book of life.* Here is a vehement prayer, and with this he ſlacks the wrath of God, & quencheth it. It was ſlacked with the bloud that he caſt on it, it was quenched with the teares.

Wee reade of many more in Scripture that ſtood in the breach; *Samuel*; God is wont by *Jeremy* to joyne him and *Moſes* together, *If* Moſes *and* Samuel *ſtood before mee.* Then *Ezekiel* ſtood in the breach another time: *Joſiah*, another time. And, not to heape other examples, God complaines, *Ezek.*13.5. that the Prophets would not *ſtand in the breach*, the falſe Prophets. But there is an excellent place, worth your obſervation, in *Ezek.*22.ver.30. God had ſpoken of the ſins of the people thorow that Chapter, and ſhewed how thoſe ſins had made way for Divine juſtice to breake in among them: Then, in verſe 30. marke what hee ſaith; *I ſought for a man among them that would make up the hedge, and ſtand in the gap before mee for the land, that it ſhould not*

not be deſtroyed : *I found none* : ſee, *I ſought for a man.*

When our ſinnes have opened ſuch a gap, whereby divine juſtice may come in to the deſtruction of a whole land; then God looks for a man, he looks about to ſee if he can find a man that will come and ſtand in the gap, to keep him that he might not deſtroy them. Brethren, hee that doth not ſee what a wide gap, what a wide breach the manifold ſins of this land have made, whereby divine juſtice may breake in, and hath begun to breake in already; hee that ſees not this gap, this breach, ſees nothing. I pray you, brethren, doe but remembet, Did not God, a few yeares agoe, make us turne our backes twice or thrice upon our enemies? Did hee not make us a very deriſion, and ſcorne to them that are round about us? Doth not God come in now among us, as the Prophet *Habakuk* ſhewes his manner of coming, when hee comes to judgement; to wit, with *the peſtilence before him, and burning coales going forth at his feet?* Hab.3.verſe 5. Doe you not ſee, beloved brethren, what a number of new upſtart hereſies there be in the world? It bodes no good, ſurely; new hereſies broached every day, and old

old hereſies renewed. Doe you not ſee what miſerable rents and ſchiſmes there be in the Church, while ſome hold of *Paul*, ſome of *Apollo*, ſome of *Cephas*, ſome of all of them, and ſome of none of them? Doe you not ſee the aſpect one upon another, is like the aſpect of malignant planets? Is not Chriſt divided? Then doe you not ſee what jealouſies and diſcontents there are in the ſecular ſtate? Brethren, ſurely God is looking for a man to come to the breach.

Help, men, fathers, and brethren, come to this breach; help, Magiſtrates: it is not enough for you to looke upon our miſeries, though with teares in your eyes, unleſſe your hands be put to the redreſſe of it. Are there no houſes of correction for theſe vagrant perſons that live under no Magiſtracy, under no Miniſtry? Have you no carts for bauds? No whips for harlots? No pecuniarie mulcts for others? No puniſhments for tranſgreſsors?

It is for us too, that are Miniſters, to runne to this breach. If ever wee did preach with power, and evidence, and demonſtration, not of nature, or art, but of grace, and of the ſpirit, it is time for us now to preach, and to preach a-

gaine, in ſeaſon, and out of ſeaſon. O, that wee could be *Boanerges*, ſons of thunder, and crie downe thoſe ſins that crie for vengeance. And hearken, Maſters, Fathers, and Governours of families, run to the breach. In cleanſing of the City, if every man ſweep before his own door, the ſtreets will be kept cleane. Why doe you ſuffer revelling, and ſwearing, and quarrelling, and drinking in your families? Your houſes ſhould be Churches for God. Where be your old exerciſes of Religion in your houſholds? Where be your prayers, and your reading of Scriptures, and your ſinging of Pſalmes? Where is your catechiſing? I ſay no more, but, high and low, rich and poore, let us all run to the breach, by earneſt interceſsion to God privatly, by continuall teares of repentance. I conclude now as I did the laſt day, Who knowes yet whether the Lord will have mercy on us, and turne from his fierce wrath, that wee periſh not?

FINIS.

PSAL. 106. 24, 25, &c.

Yea, they deſpiſed the pleaſant land; they beleeved not his Word:

But murmured in their tents, and hearkned not unto the voice of the LORD, *&c.*

WE have two things in the Text:
The ſinnes of the people.
And their puniſhment.
The ſins of the people are ſet down in the two former verſes.
And the puniſhment in the two later.
Their ſinnes are foure:
The firſt is, their unthankfulneſſe, in deſpiſing the pleaſant land; *They deſpiſed the pleaſant land.*
The ſecond is, their infidelity, that was the cauſe of that ſame unthankfull deſpiſing of

gaine, in ſeaſon, and out of ſeaſon. O, that wee could be *Boanerges*, ſons of thunder, and crie downe thoſe ſins that crie for vengeance. And hearken, Maſters, Fathers, and Governours of families, run to the breach. In cleanſing of the City, if every man ſweep before his own door, the ſtreets will be kept cleane. Why doe you ſuffer revelling, and ſwearing, and quarrelling, and drinking in your families? Your houſes ſhould be Churches for God. Where be your old exerciſes of Religion in your houſholds? Where be your prayers, and your reading of Scriptures, and your ſinging of Pſalmes? Where is your catechiſing? I ſay no more, but, high and low, rich and poore, let us all run to the breach, by earneſt interceſsion to God privatly, by continuall teares of repentance. I conclude now as I did the laſt day, Who knowes yet

whether the Lord will have mercy on us,
and turne from his fierce wrath,
that wee periſh not?

FINIS.

PSAL. 106. 24, 25, &c.

Yea, they deſpiſed the pleaſant land; they beleeved not his Word:

But murmured in their tents, and hearkned not unto the voice of the LORD, *&c.*

WE have two things in the Text:
The ſinnes of the people.
And their puniſhment.
The ſins of the people are ſet down in the two former verſes.
And the puniſhment in the two later.
Their ſinnes are foure:
The firſt is, their unthankfulneſſe, in deſpiſing the pleaſant land; *They deſpiſed the pleaſant land.*

The ſecond is, their infidelity, that was the cauſe of that ſame unthankfull deſpiſing of

the land; *They did not beleeve his Word.*

The third ſin was their accuſtomed ſin of murmuring; *They murmured in their tents.*

The fourth ſin was their rebellion and diſobedience; *They hearkned not to the voice of the Lord. They deſpiſed the pleaſant land; they beleeved not his Word; they murmured in their tents; they hearkned not to the voice of the Lord.*

You ſee their ſinne, ſee their puniſhment. The Lord threatens that hee will puniſh them for this; you heard before my Text, *The Lord ſaid, hee would deſtroy them*: Now, hee ſweares it, *Hee lift up his hand againſt them.* The lifting up of the hand was a ceremony among them, uſed in ſwearing; and God is ſaid to doe it, to lift up his hand when hee ſweares. He ſwore againſt them now.

And what did hee ſweare? Hee ſwore hee would puniſh them. Puniſh them in their owne perſons; hee would puniſh them thus, *Hee would overthrow them in the wilderneſſe*: And hee would puniſh them in their ſeed; *Hee would overthrow their ſeed among the Nations, and ſcatter them in the land*: *Therefore he lift up his hand againſt them.* There was his ſwearing that *hee would overthrow them in the wilderneſſe, and over-*

throw

throw their ſeed alſo among the Nations, and ſcatter them in the land. Now you ſee the whole Text what it containes.

But I cannot give you a perfect underſtanding of this, nor gather ſuch doctrines out of it, as the words will naturally afford to us, except I firſt make knowne to you the hiſtory at large that is here epitomized. This is the Epitomy of an hiſtory; the hiſtory is ſet out at large, and I muſt declare that to you. I pray heare an hiſtoricall narration firſt, to make way to the Text. This hiſtory, here epitomized, is ſet downe at large in *Numbers* 13. and 14. I pray, at home, reade over thoſe two Chapters, and compare with them, when you reade them, the firſt Chapter of the booke of *Deuteronomy*, beginning at ver. 19. and ſo to the end of that Chapter; you ſhall finde many obſervable circumſtances of this hiſtory, that you ſhall not finde out of the booke of *Numbers*. Give mee leave to tell you all the whole hiſtory, how it is out of all theſe places together: It was thus; Let me ſhew you firſt, that, three months after the people of Iſrael came out of *Egypt*, they came to Mount *Horeb*, or Mount *Sinai*; for it was called ſometime by the one name, and ſometime by the other:

other: It was the ſame mountain in the root, it had two tops, as I ſhewed you. They came there the third month after their coming out of the land of *Egypt*; there they continued for the ſpace almoſt of one whole yeare, for they went away from thence again upon the twentieth day of the ſecond month of the ſecond yeare. Almoſt a whole twelve-month they were at Mount *Horeb*: at Mount *Sinai*, as ſoone as they came there, God called *Moſes* to him, *Moſes* goes up to the Mount, there God gives the Law in fearefull manner. *Moſes* abode with God in the Mount fourty daies: In that time the children of *Iſrael* committed that Idolatry which you heard of; they made a golden calfe, and worſhipped the Image. For that, God ſaid he would deſtroy them: *Moſes* ſtood in the breach, in the gap, and turnes away Gods wrath, that hee ſhould not deſtroy them. Then *Moſes* goes up againe to the Mount, and tarries fourty dayes, and fourty nights longer; hee comes downe againe, and gives them the Ceremoniall Law, and the Judiciall; framed the Tabernacle, and all the veſſels appertaining to it; ſets the people in their march, ſhewes them how they ſhould march in the wilderneſſe towards the land of Promiſe.

Promiſe. This was all done in that yeare. And let me obſerve this to you: In every place where they came, you ſhall find ſome extraordinary example of Gods judgements on them. Before they came to Mount *Horeb*, before the Law was given, God bare with them much; but after hee had given them the Law, he would not beare with them. They removed from *Horeb*, and came to *Taberah*: there ſome of them fall a murmuring; they were burned. Then they removed to another place, to *Kebroth-Hattana*, the grave of luſt, that was the place where they fell a luſting for quailes, for fleſh: there God deſtroyed the wealthieſt, the beſt of them, with the very meat in their mouthes. Then they removed to *Hazeron*, there *Miriam* was ſmitten with leproſie for her ill tongue againſt *Moſes*. Thence they removed to *Cadeſh-Barnea*; now *Cadeſh-Barnea* was upon the very borders of the land of Promiſe that God would give them; they were now upon the very entrance of the land, inaſmuch as *Moſes* tells the people, that now you are come to the land that *God hath ſworne to give to your Fathers, now goe your waies in, and poſſeſſe the land.*

The people would ſeeme to be a little wiſer, and

and more circumſpect then *Moſes* was; they would have *Moſes* goe ſend ſpies, firſt to the land, to ſee the goodneſſe thereof. The thing pleaſed *Moſes* well; *Moſes* ſaith ſo, Deut. 1. *The thing pleaſed mee well to doe this.* Hee goes and acquaints God with it, and he permits it. Well, hee ſends the ſpies into the land; the ſpies were twelve choſen (commonly when wee chooſe ſpies to ſend to a country, wee chooſe men of meane condition) *Moſes* did not ſo, hee would have them choice men, that the eminency of their place, might give credit to their teſtimonie of the land. Out of the twelve Tribes hee choſe twelve men; a principall man out of every Tribe, to view the land. Of theſe twelve, *Caleb*, the ſon of *Jephunneh* was one; hee was fourty yeares old then, hee went for the Tribe of *Judah*: and *Joſuah* the ſon of *Nun*, *Moſes* his ſervant, was another; and went as a principall man of the houſe of *Ephraim*: you ſhall finde the names of all the reſt; theſe two I name, the cauſe you ſhall heare anon. Theſe twelve ſpies were ſent to goe and ſee what the land was, and what the people of the land were; they were to give them theſe inſtructions:

Firſt, from the land, they muſt ſee whether it

it were good or bad, whether it were a wholesome or an unwholesome land.

Then they must see againe whether it were a fat or a leane land, a fertile or a barren land.

And then whether it bare trees or no: there were no trees in the desert where they were, and this was neare it; they must see if it bare trees. This for the land.

Then for the people of the land, they were to give them these instructions; they must see whether they were many or few, whether they were strong or weake: then, whether they dwelt in tents, or in cities, and townes. And then, if they dwelt in cities, whether their cities were walled or no, what fortifications they had: these things pleased *Moses* well. And, in very deed, prudent policy is allowed us in the execution of that that God gives us in charge, so as it be not mixed with unbelieve. I beleeve, that this policy of theirs was mixed with a great deale of cowardise and unbelieve.

Thus the men goe, they view the land, they were fourty daies in viewing it, they returne againe, they bring with them such a branch of a vine as hath not been heard of, such a cluster of grapes, that two men were faine to bring it

upon a ſtaffe, upon a barre between them; ſuch a mighty cluſter of grapes this was. They bring with them alſo pomegranats and figs, that they might ſee the fruit of the land. Well, they come, they make an account of this journey of theirs. They all agree in this, the land was a wondrous good land, a marvelous pleaſant land, as my text calls it here, *a wondrous pleaſant land*; they all agree in that. And *Caleb* and *Joſua*, thoſe two, they encourage them, and ſay it is no more, but, *ariſe, come, let us poſſeſſe it.* They were full of faith; *Caleb*, his name ſignifies hearty, a hearty man full of courage: *Come* (quoth hee) *let us goe up, and poſſeſſe it*: the land is worth our labour. The other ten ſpies (white liver'd men) they tell another tale: they begin with a commendation of the land; It could not be denied, it was a good land, a land that *flowed with milk and hony*, as God told them; that was very true. But commonly when a man will deprave, when he will calumniate, hee begins his calumniation with a commendation, and hee comes in with a *But*: As when wee commend a man, O, hee is a good man, a very good man, a good neighbour; *but*—— and then he goes on: Like as wee reade of *Naaman* the Aſsyrian, a great man, an honourable

honourable man, a mighty man at armes, one that had done great acts; *but*, hee was a leper. Even as the Papists, they commend the Scripture, O, it is an excellent booke, the booke of Scripture; It was written by the Spirit of God, holy Pen-men, of holy matters, in a holy stile, to an holy end; O, it is a good booke; *but*, it is a hard booke, it is difficult, there are great mysteries in it, it is impossible for Lay-men to attaine to it, it is good to keep them from it; Ignorance is the mother of devotion. Even thus doe the spies: It is a good land, O, a very good land, it flowes with milk and hony, there wants nothing you can desire, you see the fruit of it; *but*, it is hard coming to it, there is great difficulty, I tell you, it is impossible to come to it. Why, what was the matter? First of all, the men wee found in the land were the sons of *Anak*, Gyants, men of mighty stature; *their height was as the height of Cedars, and their strength as the strength of Oakes*, as the Prophet speakes of the *Amorites*; A mighty people, they are Gyants, wee are but like grashoppers in their sight; they took us as grashoppers, they may tread us downe at their pleasure.

And then againe, these men dwell in cities,

and theſe cities are walled; yea, and to make it the more terrible, *they are walled up to heaven*: thus they ſay in Deuteronomy, chap. 1. *Their Cities are walled up to heaven*: there is no ſcaling of them.

Then beſides, ſay they, it is ſuch a land as devoures the Inhabitants of it; it eates out the Inhabitants. How is that? It is hard to ſay their meaning; Some think thus, there were peſtilentiall vapours there, that cauſed the peſtilence among them, that they died upon heapes.

Some think they were at civill wars one among another.

Or, peradventure, it will eat out the heart of the husband-man in the tillage of it: with ſtrong labour they muſt toyle, and work hard if they will have their living. Somewhat it was; but they bring an ill name, an *ill report upon the land*, as the Scripture ſaith. Never ſeeke to get this land, it is impoſsible, the men are ſo great, and the wals are ſo high, and it is ſuch a land as eates out the Inhabitants.

The people they heare this, and firſt they fall to their old weeping, as they did before, for meat, for fleſh: they fell a weeping all that night; there was nothing but weeping to heare this

this. Well, the next day they fall to murmuring in their tents. If they had wept for their ſin of infidelity, it had beene well; but, in their mourning, they fall a murmuring:

Firſt, againſt God; for, when God promiſed to give them this land out of his love: *Becauſe I loved your Fathers, therefore I gave you the land*; the people turne it the other way; No, God did it out of his hatred: thus they ſay in *Deut. God hated us, therefore bee brought us out of Egypt, to kill us here.*

Then they fall a murmuring againſt *Moſes*; What, were it not better to have died in Egypt? *Were there no graves in Egypt?* Were it not better to die in the wildernes, then to go in and die there? They wiſh to die for feare of death, they wiſh themſelves dead for feare they ſhould die.

Then they goe a little further, they will (forſooth) chuſe a new Captaine, and goe back into Egypt; they will not goe into the pleaſant land; they will choſe an Elect one, and back they will goe, and they will not goe in there. *Moſes* and *Aaron* fall upon their faces and entreat them, and *Caleb* and *Joſua* encourage them; this land may be gotten, the Lord delivered us from the *Amalekites*, and he will deliver us from the *Amorites*; the Lord hath ſlaine the *Egyptians*, and

and cannot hee ſlay the *Anakims* ? No, by no meanes ; they tooke up ſtones,and would have ſtoned *Caleb* and *Joſua*:had not the glory of God appeared upon the Tabernacle, God knowes what they would have done. Upon that they ſtayed, then they knew Gods diſpleaſure ; then God ſwears, of all theſe people that came out of the land of Egypt (and there were ſix hundred thouſand men,that were twenty yeares old and upward) not one man of them ſhould enter into the land of Promiſe; they ſhall all of them, ſince they wiſh they might die in the wilderneſſe, they ſhall die every one of them ; and hee commands them to goe back againe, hee carries them to the red-ſea, hee makes them wander thirty eight yeares and an halfe more in the wilderneſſe : and, in that time, all that generation was worne out. Hee gave it to their ſeed, but not one man of them did come into the land of Promiſe,but thoſe two, *Caleb* and *Joſua*. Now you may ſee what the meaning of my Text is ; *They deſpiſed the pleaſant land.* When they heard they could not have it without ſome blood-ſhed, they will none of it : *They deſpiſed the pleaſant land,and would not beleeve his Word.* The ſpies told them one thing, that they could not

get

get it; and God ſaid they ſhould have it: they tooke mans word rather then Gods: *They would not beleeve his word.* Then marke how my Text goes on, *then they murmured in their tents.* Firſt they murmured againſt God; *It is out of his hatred that hee doth it.* Then againſt *Moſes*; *Why have you brought us to die here?*

Then, laſt of all, they utterly refuſe to goe to this land. But, as it is in the ſtory, when they ſaw that God had ſworn, that not a man of them ſhould come in, then all in haſte they would goe: God bids them goe, and then they ſay, No. Then hee ſaith, See you goe not: for, if you doe, ſurely, you ſhall be made a ſpoyle to them; yet, for all that, they would go; and they were made a ſpoyle to their enemies, a number of them fell by the ſword.

Now, I have told you this whole hiſtory, you ſhall the better obſerve out of theſe words ſuch points as they ſhall naturally afford to us.

I begin firſt with the firſt ſin, their *deſpiſing of the pleaſant land.*

They *contemptuouſly* deſpiſed, ſo the word ſignifies; *they* contemptuouſly *deſpiſed the pleaſant land.* This ſame ſin of theirs, in deſpiſing of the land, will

will appeare yet to be more grievous, a more great and fearefull ſin, if you ſhall but conſider two things with mee:

Firſt, that the land *was a pleaſant land*; that is the thing that I ſhall eſpecially ſtand upon to day. To deſpiſe any land that God was pleaſed in mercy to bring them to, out of ſuch an houſe of bondage as he brought them, it ſhould not have been; but, to deſpiſe a pleaſant land, that is a ſin, ſinfull above meaſure. The Hebrew phraſe is, *a land of deſire*: It was ſuch a land, as, if a man would deſire a land, hee could not deſire a more delightfull land, then that land of Promiſe.

Wee heare much of this land in Scripture; you ſee how it is called here *a land of deſire*. I pray, let me trouble you now a little further, to ſhew you the pleaſantneſſe of this land; and then make ſome uſe of it, as the time will permit.

Firſt, the ſituation of the land was pleaſant: It is ſaid uſually in Scripture to ſtand in the midſt of the land. It had *Aſia* upon the Eaſt, it had *Europe* upon the Weſt, it had *Africa* and *Lybia* upon the South, it had *Scythia* and *Armenia* and *Perſia* upon the North. That ſame that

you

you read of in Pſal.74.12. *The Lord is my King of old, hee hath wrought ſalvation in the midſt of the earth*; It is *Allegorically*, I confeſſe, myſtically, but ſweetly, by the Fathers applied to that great worke of ſalvation, that our crucified Jeſus wrought for us at *Jeruſalem* in the midſt of the earth, *in medio terræ. This is Jeruſalem* (ſaith God) *that I have ſet in the midſt of all Lands and Nations about it*, Ezek.c.5. God ſaith of the people of this land, that they dwell in *the very navell of the earth*: It is Gods word in *Ezek.*38. A people that dwell in the navell, in the very midſt of the earth.

Indeed, looke in our maps, and if it doe not fall out exactly, that *India* is in the midſt of the then knowne habitable world; yet, our *Coſmographers* agree in this, that there is no Country from which there is ſuch an expedite convenient paſſage to all the parts of the world, as from *India*; the ſituation was pleaſant.

Then ſecondly, the aire was pleaſant. The climate, I know, was more hot then ours is by far; being diſtant ſome thirty two, or thirty three degrees from the line; a hotter climate then ours: yet, a ſweet, temperate climate, free, (as it is confeſſed by all) from ill vapours: they were

not infeſted with any peſtilentiall, epidemicall diſeaſes.

Yea, but for the water of it; What water was in it? I confeſſe, I finde not any great navigable rivers in it; but it ſo abounded with water-brooks, and ſprings, and fountaines, both in hills and vallies, that it is called by God, in *Deuter.*8.ver.8. a *land of brookes, and ſprings, and fountaines.*

Yea, but what corne bare it? That was one of their queſtions; they would know whether it was a fat land, or no. You ſhall finde in that place againe, Deuter.8. *It was a land of wheate, a land of barley.* What abundance of corne grew in that Country, you may imagine by this: It was in the whole length of it, from *Dan* to *Beer-ſheba*, but one hundred and fifty miles; the length of it: the breadth of that land, between fifty and ſixty miles at the broadeſt: What a number of people could this land nouriſh? Marke but in the dayes of *David*, hee numbred the people, and yet hee numbred not all; for he numbred not *Benjamin*, nor the Tribe of *Levi*: yet, in the other Tribes, hee numbred thirteene, hundred thouſand fighting men. What a number were there then, beſides theſe, in proportion

portion of women and children, old and young? Where ſhould they have bread to ſuſtaine ſuch a multitude? Surely, it was, as it is called in Scripture; *a very fat land*, Nahum chap.3.ver.5.

O, but what trees grow there in it? That is another queſtion they would know. Excellent Vines. The wine of *Zarephath* was famous, even among the Gentiles. Beſides their Vines, they had Fig-trees, Pomegranats, Almonds, and Dates, and Olives in abundance: therefore God calls it, *a land of Oyle-olive*: Yea, and, which is a remarkable thing; whereas there are ſome fruits that will not grow but in cold countries, and ſome fruits that will not grow but in hot countries, and ſome that will not grow but in temperate countries; about the lake of *Geneſareth*, the ſoyle was of ſuch an admirable nature, that all kind of fruits would proſper there with the like felicity.

I might goe on, and tell you what Mines they had; God told them the ſtones of that land were Iron, and out of their mountaines they might digge Braſſe. I might tell you of the Medicines of Herbes about *Engedi*: the beſt Balſome in the world was there. I might

tell you of their Fiſhes in their lakes, and many commodities more. Let me tell you this, that God ſaith, *Deut.*8 *It was a land that lacked nothing in it.* There was one City in the land, that was *Laiſh*, it was afterward called *Dan*, after that, *Ceſarea-Philippi*; you read of it in the Goſpell: the Scripture ſaith, that *that lacked nothing that was upon the earth*, *Judges* 18.10. Not to trouble you more with the commendation of this land, hearken what *Ezekiel* ſaith of it; *It was the glory of all lands*, *Ezek.*20.6.

But, let mee aske now, What is become of the glory of this land? If there be any land upon the earth that ever was anathemated, ſmitten with a curſe from God, it is this land. It is now under the Turks: It is inhabited, where it is inhabited (but that is but in a few places of it; but, where it is, it is inhabited) by barbarous Turks in the vallies, and by wild Arabs in the mountaines. The moſt part of the land, at this day, lies unpeopled, and unhusbanded, and uninhabited. It is reported by a Gentleman of good worth, that did lately ſee it, that in that ſame goodly valley, (the eye of man hath ſeldome ſeen a goodlier) hee found graſſe growing to the waſte, waſte-high, that ſo periſhed unmowen

unmowen and uneaten; it came to no better end, then the graſſe upon the houſe-top. All thoſe ſame goodly places, that you finde mentioned in the Scripture, as fruitfull as any places under heaven, are now made nothing but habitations for lions, and wolves, and wild bores, and leopards. Here is that that the Pſalmiſt tells us, that *God brings a fruitfull land to barrenneſſe, for the wickedneſſe of the people that dwell in it.*

Brethren, wee live in a pleaſant land too: it were too long to reckon up the commodities of this land; you know it your ſelves, *Your lot is fallen in a good ground, and you have a goodly heritage.*

Let us firſt be thankfull to this good God, for this good land that hee hath given us: And, let us take heed, that the pleaſures of this land make us not forget him. I pray, marke; When ever God ſhewes to his people the commodities of this pleaſant land of *Canaan* that hee would give them, as in *Deuter.* c.8. hee gives them this charge; *When thou art come into that good land, and findeſt it a land of ſprings and fountaines, of wheat and barley, of pomegranats and vines and fig-trees; a land, the ſtones whereof are Iron, and out of whoſe mountaines thou mayeſt dig braſſe. When thou haſt eaten, and art full,*

full, then take heed, that thou forgetteſt not the Lord thy God that gave thee that good land.

It is an eaſie matter to forget God in abundance; *Nimia bonorum copia, ingens malorum occaſio,* too too great plenty of good, is too too great an occaſion of ill. That ſame abundance of good things, that ſhould make us remember our good God, makes us forget him.

Then take another leſson with you, and I have done with it; that is, Take heed that wee defile not this good land. Were a land never ſo pleaſant; were it a more pleaſant land then this land of *Judea*; were it the very *Eden*, the garden of God: if it once come to be defiled with ſinnes of an high nature, Gods ſoule can take no pleaſure in it. I conclude this point with that exhortation that *David*, a little before his death, gave to the Over-ſeers of the people aſſembled together: *And now* (quoth hee) *here, before the Congregation of Iſrael, and in the Audience of your God, I give you this charge; That you ſeeke the Commandements of God, and keepe them, that you may enjoy the good things of this land, and continue them to inherite to your children, and to your childrens children for ever*, 1 *Chron.* 28.8. This is the firſt thing, the ſinne of theirs in deſpiſing this land:

it

it was a fearefull ſinne, in regard the land was *a pleaſant land.*

The ſin was yet a little more fearefull, (I can but touch this point) if you conſider how they deſpiſed this land, in regard of the houſe of bondage whence they came. They knew their uſage in Egypt well enough; they knew how they were loaden there with burthens, and blowes, and injuries: ſo loaden, that *their very lives were bitter to them*, as the Scripture ſaith, all the while they were in Egypt; yet, forſooth, they will forſake this pleaſant land, to goe back againe to the houſe of bondage.

If they had deſpiſed this pleaſant land, in regard of ſomething that had been better, it had been well done. If a man deſpiſe the faire beautifull wife that *lies in his boſome*, out of love to Chriſt and the Goſpell, from the which that wife would ſeeke to draw him; hee ſhould doe well to deſpiſe her. Hearken what our Lord ſaith: *Hee that forſakes not father and mother, and wife and children, and all for my ſake and the Goſpels, he is not worthy of mee; hee cannot be my diſciple*, *Luke* 14.26. But, if a man deſpiſe this faire beautifull wife, out of love to a foule baggagely

gagely ſtrumpet; this is a ſin, an untolerable abominable ſin.

If this people had deſpiſed this good land, this pleaſant land, in regard of heaven, of an heavenly country, O, they had done well in that; their fathers are commended for doing that, *Abraham*, *Iſaac*, and *Jacob*: the Apoſtle ſaith of them, *They regarded not that good land of Canaan*: they tooke themſelves there to be like pilgrims and ſtrangers; they regarded not that, *They ſought for a better country, the heavenly one*, *Hebrews* 11.ver.16. If I ſay they had deſpiſed this pleaſant land, in regard of heaven, they had done well in it; but to deſpiſe it, in regard of Egypt, though it was a fruitfull land (wee deny it not) though it was a plentifull land; yet, in regard it was the land of their ſervitude and bondage, wherein they had been ſo ill uſed, and out of which God brought them with ſuch a mighty hand and out-ſtretched arme; to deſpiſe this pleaſant land, in regard of this: *O, that wee had died in Egypt!* this was a thing that made God lift up his hand, that for this they ſhould never come to the land of Promiſe. This was the ſin of them.

And, brethren, is it not our ſinne too? You heard

heard how the people deſpiſed the good land God promiſed them, and you thinke this was a great ſin of them to doe it; and you will ſay more when you heare the words following. But are not wee guilty of the ſame ſin too? Hath not God promiſed us a country, a better country then this? That ſame better country that the Apoſtle ſpeakes of, when hee ſaith, *Abraham, Iſaac, and Jacob ſought a better country.* Hath not God promiſed us a *Canaan*; not a terreſtriall, but a celeſtiall *Canaan*, a Kingdome of heaven? And we ſay of the fruits of the land; O, they are glorious fruits! O, what a bleſſed country is that! O, how happy are they that are in heaven! Wee all ſay, it is a goodly country. If ſome of theſe countries upon earth are ſuch Paradiſes, O, what a Paradiſe is that in heaven! What a country is that! Yet, though God hath promiſed us that country, when wee are told it is hard coming by it, and we muſt fight for this country before wee come to it; and that not with fleſh and bloud, thoſe ſons of *Anak*, thoſe mighty men; but with Principalities and powers, with the divell, with the world, with the fleſh; that we muſt forſake our ſelves, and forſake all that ſtands in the way, father and mo-

ther, and wife and children, and through many afflictions come to it: O, then we deſpiſe this good land; nay, wee deſpiſe it in regard of the earth. Shall I (ſaith the worldling) looke after an uncertainty in heaven, and loſe my certainty here upon earth? Muſt I forſake ſuch a ſin that brings me in profit? Muſt I forſake ſuch ſins as bring me pleaſure upon earth? No, let others ſeek heaven, if they will; let me have earth. Thus they crie for earth, and thus they preferre the ſpirituall Egypt of this world, before the celeſtiall Canaan, the Kingdome of heaven. Thus wee preferre a meſs of pottage before our birthright; and our ſwine, with the Gergaſens, before Chriſt; and theſe vaine tranſitory joyes, before the joyes of the Kingdome of heaven, that cannot be conceived, and ſhall never be ended.

To which eternall joyes, the Lord, for his mercies ſake, and for his Chriſts ſake, bring us.

FINIS.

PSAL. 106. 24, 25.

Yea, they deſpiſed the pleaſant land; they beleeved not his Word:

But murmured in their tents, and hearkned not unto the voice of the LORD, *&c.*

YOU have in theſe verſes foure ſins of this people. Wee have done with the firſt of them, which was this; *They deſpiſed the pleaſant land.*

I now goe on to the next ſinne, which is, their Unbeliefe; *They beleeved not his Word.*

That word was a word of promiſe; that promiſe was a particular promiſe of the land; they did not beleeve that. God told them that

hee would give them the land; hee had ſworn hee would give it them. The ſpies come and tell them it was impoſsible that they ſhould poſſeſſe the land; they beleeve the ſpies, but they would not beleeve God: Here was their ſinne.

I will firſt ſhew the hainouſneſs of this ſin in this people.

And then ſhew what uſe we are to make of it: both, as briefly as I can.

The hainouſneſs of this peoples ſin appeares in this; *They would not beleeve God*: It was infidelity. There is a queſtion, among Divines, what was the firſt ſin that was in the world, (wee doe not ſpeake of the ſin of apoſtate Angels, but among men.) Some ſay it was *diſobedience*, ſome ſay it was *pride*; ſome make it *an inordinate deſire* of ſuperfluous knowledge, ſome one thing, ſome another; but, if you marke the ſtory well, you will finde that the firſt ſin was *Unbeliefe*: *God had told them, that, in the day that they eate of that tree, they ſhould die. Moriendo moriemini*; Dying, yee ſhall die; that is, As ſure as you live, you ſhall die, if you eate. The divell comes and tells them, they ſhall not die, but live in a better condition then they did before.

before. Our firſt Parents beleeved Satan, but not God; Infidelity then was the firſt ſinne: that uſhered in Pride, Pride brought in an inordinate deſire of ſuperfluous knowledge, that brought in diſobedience, and that brought in the judgement of God upon them and all their poſterity. As unbeliefe was the firſt ſinne, ſo unbeliefe is a ſinne that is exceeding odious to God: God cannot endure to be diſtruſted, that hee may not be beleeved. *Man is deceitfull upon the weights, and lighter then vanity it ſelfe*; yet man loves not to be diſtruſted, but *ſibi quiſq; credi vult, &c.* as hee ſaith; Every man willingly would be credited. If man, I ſay, love not to be diſtruſted; ſurely, God loves it not, who is not onely true, but truth it ſelfe; that ſame Prime, Originall Truth, whereupon all truth hath its dependence. *Hee is light, in him is no darkneſſe at all: Hee is truth, in him there is no falſhood at all*: There is none actively, hee cannot deceive; *God is not as man, that hee ſhould lie*, ſaith *Balaam*, *Numbers* 23.17. *God cannot lie*, ſaith the Apoſtle, *Titus* 1.2. *It is not poſſible that God ſhould lie*, *Heb.* 6.ver.8. Now, if that man, that is a lyar, (every man is ſo, for, *every man is a lyar*,) If, I ſay, that man, being a lyar, doth not love to be account-

ed

ed a lyar: if that man thinke it a great diſhonour to put up a lie; if a man will preſent death upon the point of a ſword to that man that ſhall give him the lie: if a lying man cannot endure to be accounted a lyar; what, can God endure it? Will God brook it? Hearken what the Apoſtle ſaith, 1 *John* 5.10. *Hee that beleeveth not God, maketh him a lyar.*

The ſin of the people was yet greater, becauſe God had not onely promiſed to give them the land, and had given his word for it, though that had been enough, but he had given his oath for it; hee had ſworne that they ſhould have the land. This *Moſes* tells them in *Deut.*1. *that God had lift up his hand, and had ſworn that hee would give them the land.*

An oath among men, is, as the Heathen man calls it, *the greateſt bond of aſſurance that can be between man and man*; there is reaſon for it. There are certaine principles, as theſe: That there is a God, that this God is preſent in every place, that hee is acquainted with every ſecret, that hee is a Patron of truth, that hee is a revenger of falſhood, that hee is a juſt God, and therefore will; and an omnipotent God, and therefore is able to plague every one that ſweareth falſely. There

are

are theſe principles in the heart of every child of man: Though the concluſions that may be drawne from thence, may be, and ſometimes are, in ſome men obliterated and blotted out; yet the principles remaine in man: therefore it is preſumed, becauſe there are theſe principles in our hearts, that no man dares take that God to be his witneſſe, and call upon him to be a witneſſe and a Judge in that that hee knowes is falſe. Hence it comes, that an oath (as the Apoſtle ſaith) is ſet for *the confirmation of all truth*. An oath among men is the greateſt bond of aſſurance that can be given: *Abimelech* required no other aſſurance of *Abraham* for his covenant, but his oath; *Sweare to mee*, ſaith hee, *Geneſ.* 21.23. *Jacob*, when hee had purchaſed the birth-right of *Eſau*, requires no other aſſurance for the birth-right, but his oath; though *Eſau* were a profane man: *Sweare to mee that I ſhall have it*, *Geneſ.* 25. ver. 33. *Rahab* required no other aſſurance of the ſpies for her ſafety, and her fathers houſe; *Sweare to mee*, to confirme it.

Now, if there be ſuch a bond of aſſurance in an oath, between man and man; if an oath be the greateſt bond of aſſurance, that can be between man and man; and wee dare beleeve upon

upon an oath: may wee not beleeve God upon his oath? *God* (ſaith the Apoſtle) *to ſhew the immutability of his counſell to them that ſhould be heires of promiſe, bound himſelfe by an oath; that by two immutable things* (by thoſe two immutable things, hee meanes his word and his oath) *wherein it is impoſsible that God ſhould lie, wee might have ſtrong comfort, Hebrews* 6. ver. 18. Now here was the ſinne of that people, they would not beleeve God upon his oath. Happy people! happy they might have been, for whoſe ſake God was content to bind himſelfe by an oath for the performance of his promiſe: But, O wretched men, that will not beleeve God, no not upon his oath! *They beleeved not his word.*

Nay, yet further, their ſin is yet greater then thus; they did not beleeve God upon experience. For what was it they were affraid of? The *Anakims*, great men, men that might tread them downe, as wee doe Graſhoppers under our feet. But they had experience of Gods mercy: there was never people that had better experience of Gods power and mercy; it was never magnified as it was towards this people: therefore God, you well perceive, is never ſo offended

fended when hee is diſtruſted, as when hee is diſtruſted upon experience.

You may ſee, in *Pſalme* 78.20. The people there were in want of bread; Indeed, ſay they, *Hee ſtroke the rock, and the water guſhed out, and the ſtreames over-flowed*: But, *can hee give bread? Can hee furniſh a Table in the wilderneſſe?* See, they had great and wonderfull experience of Gods power. They wanted water, God ſent them water miraculouſly out of the rock, and eaſily; hee did but ſmite the rock, and abundance of water guſhed out, and the ſtreames over-flowed: yet, they come and aske out of unbeliefe; yea, But *can hee give bread?* Hee that gave us water, can hee give us bread too? How did God take this queſtion? Looke in the next verſe, *The Lord heard it, and his wrath was kindled againſt Jacob, and the fire burned againſt Iſrael, becauſe they beleeved not the word of the Lord.*

What, will not men beleeve upon experience? *Experience breedeth hope.* Among men, if I had experience of a mans goodneſſe, if I have bought and ſold with him, and have ever found him a juſt, and an honeſt man, that never brake his day with mee; Dare not I truſt this man upon experience? May a man be truſted upon

experience ? a good man ? and ſhall not God take it ill that hee cannot be truſted upon experience ? You ſee the ſin of this people.

Let mee now come and make uſe of it. Let mee tell you, It was not onely their ſin, it is our ſin too, It is the ſin of us all. The beſt of Gods children have need to mourne every day over their unbeliefe. They that doe not find this unbeliefe in themſelves, ſurely, are ſtrangers to themſelves. If a man were not a ſtranger to himſelfe, hee would finde ſuch a deale of unbeliefe, as would make him mourne continually under it, and ſtrive againſt it.

It is a wondrous hard thing (brethren) to beleeve Gods word, to beleeve a promiſe. Let mee give you but an inſtance in one promiſe, Hebrews 13.5. *Let your converſation* (ſaith the Apoſtle) *be without coveteouſnes : Be content with thoſe things that you have.* Why ? *For hee hath ſaid it,* (this is the promiſe) *hee hath ſaid, I will not faile thee, I will not forſake thee.* He hath ſaid it. Who is that hath ſaid it ? *Pythagoras* his ſcholars were wont to attribute ſo much to their Maſter, that when in their Diſputes it came to *Ipſe dixit*, He ſaid it, there was no more talking of it, all was well, they beleeved it. *Behold, a greater then Py-*

thagoras

thagoras is here; *Ipſe dixit*, Hee hath ſaid it: and, I thinke, hee never ſaid a thing more earneſtly, then hee ſaid that. There are in the Greek five negatives in that ſentence: I doe not remember the like in all the Scripture beſides. The Grecians, when they are wont to deny a thing earneſtly, double the negative: The Spirit of God here is pleaſed, not only to double it, but alſo to treble it; Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω· a thing cannot be ſpoken with more earneſtnes. Wee know not how to expreſſe it in our Engliſh, but wee tranſlate it thus; *I will never leave thee, nor forſake thee.* It is well ſo: It is, as if hee ſhould ſay, *Beleeve mee upon my word, I will never leave thee; no, no, no, I will not leave thee.* It is ſo earneſt, God never promiſed a thing with more earneſtnes then that.

And, beſides, wee have found in experience the truth of this promiſe many a time. Wee are here ſome of us twenty yeares old, and ſome of us fourty, and ſome ſixty, and ſome above; and, in all this time, wee have found how true this was: upon twenty, or fourty, or ſixty yeares experience, wee may ſay, God never left us yet, he never forſook us. Wee have been ſometimes in ſickneſſe, and ſometimes in danger, and

ſometimes in want; God never left us yet, hee never forſook us: yet, notwithſtanding all this, wee dare not beleeve that ſame word, wee dare not beleeve it.

Doe not tell mee that thou doeſt, certainly thou doeſt not beleeve it. Even as *Saul* would needs juſtifie himſelfe to *Samuel*, when hee reſerved the beſt of the cattle, contrary to Gods command; *I have kept Gods commandement* (quoth hee) *O thou bleſſed of the Lord.* Haſt thou ſo, ſaith *Samuel*? *Then what meanes the bleating of theſe ſheep in mine eares, and the lowing of theſe oxen?* Mee thinkes, I might ſay ſo: thou ſayeſt thou beleeveſt the promiſe of God, that hee will not leave thee, nor forſake thee; Doeſt thou ſo? Doeſt thou beleeve it? Then what meane thoſe falſe weights, thoſe falſe meaſures, and thoſe falſe oathes? And what meanes that cunning overreaching of thy neighbour in bargaining, and that ſecret undermining of him in his eſtate? And what meanes thine inordinate carking, and caring? That ſame loſing of many a ſweet ſleep, and loſing many a ſweet Sermon for the things of this life? Surely, if thou didſt beleeve that God would not leave thee, nor forſake thee, thou wouldeſt, indeed, uſe thoſe meanes

meanes whereby the providence of God might be ſerved; thou wouldeſt never be thus worldly, thou wouldeſt never be thus covetous, thou wouldeſt never uſe this ſharking, nor theſe diſhoneſt trickes if thou didſt beleeve: As ſure as the Lord liveth, thou beleeveſt not that promiſe, *I will not leave thee, nor forſake thee.*

I could ſhew the like in many other promiſes. Good Lord, how ſlow of heart are we to beleeve any promiſe that God hath made to us, either concerning this life, or concerning a better, conſidering with mee theſe things that I tell you!

Firſt, conſidering how much ſeed of unbeliefe there is in the nature of every man upon the earth, even in the beſt of Gods children; and conſidering what a deep root this ſeed takes in all our hearts. Then conſidering that the time that God hath ſet for the performance of promiſes; is,

Firſt, uncertaine.

And many times long before a promiſe be performed.

Then conſider againe, that ſame wonderfull working of God, when his workes goe againſt his

his promiſe, as many times it ſeemes. God promiſeth many times a bleſsing, and hee ſeemes to goe againſt his word.

Then conſidering how buſie and ſubtile the divell is, labouring ſtill, as hee did with *Eve*, to diſcredit the truth of Gods promiſe.

Then conſidering how ready we are to liſten, as *Eve*, to the whiſperings, and ſuggeſtions of that ſubtile ſerpent. Certainly, brethren, we ſhould never pleaſe our ſelves in any meaſure of faith: but labour ſtill for a greater meaſure thereof, and never think we can lay hold faſt enough upon the promiſes of God. O, that is a ſafe courſe that Mr *Luther* gave; *In all temptations, and conflicts, and combates, and agonies, ſtill urge the promiſe: whatſoever the divell can object againſt it, ſtill hold the promiſe.* That that we would hiſſe at in ſchools, in diſputes among men, is a good courſe in diſputing with Satan: When wee cannot anſwer the Premiſſes, deny the Concluſion; hold to the promiſe. The Covenant of day and night may be altered, that there may be neither day nor night any more in their ſeaſon: but there is never a promiſe in the Covenant of grace but it ſhall ſtand for ever: Lord, *I beleeve it, helpe mine unbeliefe.* So much ſhall ſuffice concerning the

ſecond

ſecond ſin, *They beleeved not his word.* I come to the third, *They murmured in their tents.*

There is a three-fold murmuring;

There is *murmur diſplicentiæ*, a murmur of diſpleaſure, of diſlike and diſcontent that is againſt God, when things goe with us otherwiſe then wee would have them.

Then there is *murmur inobedientiæ*, a murmur of diſobedience againſt our Superiours, when wee thinke that they command us ſomething that wee conceive to be unreaſonable.

Then there is *murmur invidentiæ*, a murmur of envy againſt our neighbours; when wee think they are in a better condition then wee are, wee diſlike it. The *Grecians* murmured againſt the *Jewes*, becauſe their women were neglected, *Acts* 6.1. *Cain* murmured, becauſe *Abels* ſacrifice was accepted, and his was not. *Judas* murmured at the box of Spicknard that was beſtowed upon our Lord. The elder brother of the prodigall child murmured that the fat calf ſhould be killed for his riotous brother, that had ſpent his fathers goods among harlots. This people murmured thus againſt *Moſes*, and *Aaron*; *They envied* Aaron *the Saint of the Lord, and murmured againſt* Moſes *in their tents.* This wee ſpeake not of

of now ; this was not the murmuring of envie.

What murmur was it then ?

The other two :

Firſt, a murmuring of diſpleaſure, and diſcontent againſt God.

And then a murmur of diſobedience, both againſt God, and againſt the Magiſtrate.

Firſt, I ſay, it was a murmur of diſcontent againſt God, and a fearefull murmur ; you ſhall ſeldome heare of the like. I pray, marke this ; When God promiſed them the land at any time, hee uſually promiſeth it to them out of his love; *Becauſe God loved the fathers, therefore hee choſe the ſeed, Deuter.* c.4.ver.37. In another place, *Deuter.* 7.ver.8. *The Lord ſet his love upon you, not becauſe you were many ; for you were the feweſt of all people ; but becauſe bee loved you, therefore hee brought you out of the land of Egypt.* I thinke, there was never Nation had ſo many ſenſible demonſtrations of Gods love, as this people had : Doe you think that God would have brought them out of the land of bondage, with ſuch a mighty outſtretched arme, if he had not loved them ? Doe you think he would have made a way for them in the ſea, and afterward have fed them with bread

bread from heaven, and given them water out of the rock, and have guided them with a pillar of fire in the night, and a pillar of a cloud in the day, if hee had not loved them? Doe you think hee would have appeared to them in fire, and have ſpoken to them in an audible voice out of Mount *Sinai*, and have choſen them there to be a peculiar people to him of all the people in the earth, if hee had not loved them?

You will ſay, Who doubted of this love? O, I pray you, heare this people, hearken to this people; out of their impatience (and impatiency is ever full of miſconſtructions) they impute all this that God had done, to the very hatred of them. Would you thinke it? Look in *Deut.* c.1. ver. 27. *Becauſe God hated us, therefore hee brought us out of Egypt to deſtroy us with the Amorites.* O ſinfull Nation, worthy to be hated indeed, not worthy to be loved, that takes Gods love thus for hatred. This was the murmur of impatiency.

The murmur of diſobedience againſt God and the Magiſtrate was in theſe words; *O, that wee had died in the wilderneſſe! O, that wee were dead!* They were but affraid of

death, and they might have lived, if they had beleeved; they were but affraid of death, and, for feare they ſhould die, they wiſh, O, that wee were dead! The like murmuring you ſhall finde oft times of this people: Fourty yeares long was God grieved, and vexed with their continuall murmuring. One while they murmured for want of water; after they had water, then they murmur at the bitterneſſe of the water. One while they murmur for want of bread; another time they had bread, and the bread of Angels, the bread of heaven; then they murmur becauſe they had nothing but bread. One while they murmur at the government of *Moſes* and *Aaron*; God puniſhed them for that murmuring: then they murmur againe becauſe God puniſhed them. They murmur at the tediouſneſs of the way from Egypt to Cadeſh-Barnea; now they murmur, becauſe they may not goe from Cadeſh-Barnea to Egypt againe. Thus they were like ſwine: For, as the ſwine, whether full or empty, waking or ſleeping, is ever grunting: ſo this people were ſtill murmuring.

The Apoſtle, 1 *Corinth.* chap. 10. ver. 10. ſaith, that

that *this is written for our example, that wee ſhould not murmur as they murmured, and were deſtroyed of the deſtroyer.* Brethren, beware of this ſin of murmuring. I will not ſpeake of the murmuring of envie; you have in this Pſalme v.16. *They murmured one againſt another.* I doe not ſpeake of that; but I begin,

Firſt, beware of that murmuring of diſobedience. Children, take heed how you murmur againſt your Parents. Servants, take heed how you murmur againſt your Maſters. Subjects, take heed how you murmur againſt your Soveraigne. *Let nothing* (ſaith the Apoſtle) *be done with murmuring, and reaſoning. Doe all things without murmurings, and diſputings,* Phil.chap.2. ver.14. Πάντα ποιεῖτε χωρὶς λογισμῶν, καὶ διαλογισμῶν, as *Chryſoſtome* on that place excellently: It is a grievous ſin that ſame murmuring. *It is better* (ſaith hee there) *for a man not to have his worke done, then done with murmuring.* The voice of murmuring is but a low voice, it is not loud; it is rather *muttered,* then *uttered*; it is but a low voice: It may be the man heares thee not againſt whom thou murmureſt: But it is ſaid, *The Lord heard the voice*

of this peoples murmuring, *Deuteronomy* chap. 1. And the Author of the book of Wiſedome, excellently; *There is* (quoth hee) *auris zeli*, an eare of jealouſie (hee ſpeakes of divine jealouſie; and that is a jealouſie as hot as fire) and there is an eare of a *Jealous God*, *and the voice of murmuring* (ſaith hee) *ſhall not be hid*: therefore, (ſaith hee) in the next verſe, *Beware of murmuring*. There is not ſuch a ſecret thought, that ſhall goe for nought. If wee muſt give an account to God for *every idle word*, ſurely, wee ſhall give an account to God for words of deſperate murmuring. That is for the one, Beware of that murmuring of diſobedience.

Then of the other, Beware, above all, of that murmuring of impatience. There are a generation of men that cannot be troubled with any thing that they would not be troubled with, nor can they want any thing that they would have; they muſt not be croſſed with wet nor dry, with wind nor raine, with foule nor faire weather; but their mouths are preſently ſet againſt heaven, and they will not ſtick to *charge God fooliſhly*, (as the people did) *that God hates them*.

I pray, let mee onely give you a few remedies againſt this impatient murmuring.

The firſt is this; Conſider, that that ſame Diſcipline of God, at which wee murmur, is from God; *Affliction comes not out of the duſt*, as *Eliphaz* ſpeakes. There is nothing befalls thee in thine eſtate, but it comes from a Divine power, and is guided by a moſt wiſe providence; and wilt thou murmur at it?

The very ſavage beaſt, that is ready to flee at the throat of a ſtranger, will endure it ſelfe to be ſtricken and beaten by his keeper. Surely, thou art worſe then a beaſt, if thou wilt not ſuffer God thy Father, and thy Maker, and thy Keeper to ſtrike thee.

Then, ſecondly, againe conſider, *God is righteous in all his waies, and holy in all his workes. Diſcat non murmurare qui malum patitur*, Let not a man that ſuffers ill murmur; though hee know not for what ill hee ſuffers, hee can but ſuffer juſtly. There is nothing but it comes with due deſert, becauſe God is juſt, and it ſhall have a due profit. The

judgements

judgements of God, ſome of them are ſecret, ſome of them open, they are all righteous; never murmur. We deſire that God would not enter into judgement with us: Shall wee enter into judgement with God? wee doe ſo, if we murmur.

Thirdly, conſider, that this ſame Diſcipline that thou murmureſt at, it may be it is not ſo much penall, as medicinal. Thou murmureſt, peradventure that thou art poore; if thou wert rich, peradventure, thou wouldeſt be proud of it. Thou murmureſt becauſe thou art kept low, *Thou art a hewer of wood, and a drawer of water to the hoſt*; peradventure, if thou wert higher, thou wouldeſt be more licentious. Thou murmureſt, peradventure, becauſe thou haſt a weak ſickly body; if thou wert more healthy, it may be, thou wouldeſt be more intemperate: God knowes what is better for thee, then thou doeſt for thy ſelfe: Therefore, as there was a law among the Perſians, that if any man had been beaten at the Kings command, hee ſhould have beene ſo farre from murmuring againſt the King, that hee was bound by that law to come and give the King

King thanks, as though it was a favour from the King; hee muſt come and give the King thankes, that hee was pleaſed to remember him. Surely, when God beates us with any affliction, with poverty, or abaſement, or whatſoever, wee ſhould be ſo farre from murmuring, that wee ſhould come and give God thankes that hee is pleaſed to remember us, and to make us againe to remember him, that otherwiſe might have forgotten him dayes without number.

Fourthly, and laſtly, conſider the feare-full judgement of God that falls upon murmurers. I could have ſhewed many examples, but remember this heavie judgement of God that at laſt fell upon this people for murmuring: the Lord bare with it a while: they murmured at *Marah*, hee bare with it; and at *Rephidim*, and hee bare with it; and at *Taberah*, and hee puniſhed them a little; and at *Kebroth-Hattanah*, and then hee puniſhed them a little: But at length hee would beare no more, but ſware; hee lift up his hand, that they ſhould never enter into the land of Promiſe; they entred not into that land. And, let mee conclude with that ſpeech

of

of *Gregorie*; *Nullus qui murmurat, &c.* there are none that murmur that enter into the Kingdome of heaven; nor ſhall any but the ſons of peace, ever participate of that peace and tranquillity the Saints ſhall there enjoy. Let us therefore take heed of murmuring.

FINIS.

Heb. 13. 16.

To doe good, and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed.

OF this Sickneſſe, this grievous Sickneſſe that now rageth and raigneth, and ſpreads it ſelfe more and more among us, as wee are not buſie to ſeek a reaſon of it in naturall cauſes; ſo wee are not eſpecially to ſeek the remedy of it by naturall meanes. It is no hand but that of God that ſmiteth us; and there is no hand but that of God can heale us. It is no hand but that of God that gave the wound; and it is no hand but Gods that muſt bind up againe. Therefore it was an uſuall cuſtome, both among the Iewes and among the Gentiles, when as the Plague began to break out at any time among them, the firſt thing they did, was, they did ſeek to appeaſe the wrath of God by ſacrifice:

The Iewes did it by the light of grace, and the Gentiles by the light of nature. The Sickneſſe being now broken out, and that a long time, our courſe muſt be ſtill to appeaſe Gods wrath by ſacrifice.

Sacrifices in the old Law were many; in the new Teſtament there is but one true, reall, externall, propitiatory ſacrifice, that our bleſſed Lord offered on the Altar of the Croſſe; a ſacrifice of a ſweet ſavour to God.

But though there be none of that kind, yet there be ſacrifices of other kinde a great number, by which wee muſt ſeek to appeaſe Gods wrath. There be ſpirituall ſacrifices, ſaith St. *Peter*, 2 *Pet.* 2. 5. And what are thoſe?

There be theſe five eſpecially:

Firſt Prayer, that is a ſacrifice; *Let my prayer aſcend as incenſe, and the lifting up of my hands as an evening ſacrifice*, Pſal. 141. 2.

The ſecond ſacrifice whereby we ſhould appeaſe Gods wrath, is a contrite heart, that *David* ſpeaks of, *The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51. 17. That is the ſecond,

A third is a mortified body; *I beseech you brethren* (saith the Apostle) *by the mercies of God, offer up your bodies a living sacrifice, holy and acceptable to God* Rom. 12. 1.

A fourth sacrifice is in the Verse before my Text, a sacrifice of *praise and thanksgiving*. The Apostle calls it there, *The fruit of the lips*; but *Hosea*, from whom the Apostle hath it, calls it, *The calves of the lips*. Calves were wont to be offered in sacrifice; and these calves of the lips ought to be offered to God, the sacrifice of praise and thanksgiving.

That God may be pleased in mercy to give us occasion to offer this sacrifice, for our deliverance from this infectious and venemous disease, when his good will and pleasure is, I have in the mean time now thought good to speak of a fifth sacrifice, of Almes-giving; *To doe good, and to communicate, forget not; for with such sacrifices God is well pleased.*

I need not to divide the Text, it breaks it selfe into two parts;

1. An Exhortation; And
2. The Reason of it.

To doe good, and to communicate, forget not; there is the Exhortation.

With ſuch ſacrifices God is well pleaſed; there is the Reaſon of it.

Concerning the Exhortation, I ſhall handle none but that to day, by Gods grace; conſider there,

The *matter*, the thing we are exhorted to;

And the *manner*, how the Exhortation is framed.

The thing we are exhorted to is double, two fold,

Well-doing, and Communicating; } *To doe good, and communicate.*

Theſe are the things we are exhorted to.

For the manner how the Exhortation is framed, it is not thus, Doe good and communicate; but, *Doe not forget* to doe good; it is a thing of great neceſſity: what-ever thing you forget beſide, forget not this; it is a thing you may eaſily forget: *to doe good, and to communicate, forget not.* And of theſe, with Gods aſſiſtance, with all brevity and plainneſſe I can. I have many matters to goe through, and I would be briefe.

Mark, I beſeech you, firſt, the two things wee are exhorted to; they are Subſtantives in the

the Greek, how they differ, or whether there be difference between them, Writers doe differ. Some think they are both one and the ſame thing, in two words. Others do think the latter word is of ſomewhat larger extent then the former. The firſt word doth ſignifie an almes-deed, or ſuch reliefe as wee give the poore, that is, *Well-doing*. The ſecond word [*Communicate*] containes under it all mutuall offices of love and kindneſſe, that paſſe between man and man.

For the better knowing of that communicating, what it is to communicate, let me firſt tell you, that as ſeverall Countries have their ſeverall commodities, as you know, one Country abounds with good corne, another Country hath good wine, another hath good fruit, another Country hath good breed of cattell: *Solomon* had his oaks from *Baſhan*, but his cedars from *Lebanon*, his firre from *Shebar*, his Almug-trees and gold from *Ophir*, his ſpices and ſweet odours from *Arabia*, his fine linnen and horſes were brought out of *Egypt*; his ivory, apes, and peacocks, were brought out of *Selveſia* by his navy and fleet of Tharſhiſh. As ſeverall Countries have

their ſeverall commodities, ſo ſeverall men have ſeverall gifts or bleſſings, which they are to communicate to others; as every Countrey by Merchants communicate the commodities that abound in them to other Countries, and they from other Countries receive in other commodities they want.

God would have one Country to ſtand in need of another, for ſome commodity or other: So it is among men, God hath ſo diſpoſed of his bleſſings, as that there is no man but ſtands in need one of another. There is a neceſſity of receiving and communicating. *Solomon* (*Eccleſ.*5.9.) tells us, *The King is ſerved by the tillage of the field*; the very King ſtands in need of husbandry. The Citizens ſometime ſtand in need of the Country man, and the Country man another time hath as much need of the Citizen. The poore man cannot ſtand in ſo much need of the rich man at one time, but the rich man at another time ſtands in as much need of the poore. There is never a member of the body can ſay to another, *I have no need of thee*, as the Apoſtle tells us, *The eye cannot ſay to the hand, I have no need of thee*; nor the head

head cannot ſay to the foot, I have no need of you. Nay, quoth the Apoſtle, thoſe members that are feeble, are neceſſary. Thoſe poore men that peradventure are contemptible in the ſight of the world, are neceſſary. God hath ſo diſpoſed of his gifts, and diſpenſed them with ſuch wiſdome, as that hee would ſtill have an intercourſe of kindneſſe betweene man and man. There is a neceſſity of receiving, a neceſſity of communicating of gifts.

Some men can tell how to receive, but they know not how to communicate: *Nabal* and his ſervants received a great deale of kindneſſe at the hands of *David* and his ſervants, they confeſſed it; Davids ſervants was a *wall about them by day and by night*, they protected and defended them from all dangers, all the while they were in the wilderneſſe; but when *David* ſent to *Nabal* for ſome reliefe, in the day of *Nabals* ſheep-ſhearing, What? quoth the Churle, *Shall I take my bread*; ſee how hee appropriates things ſtill, My bread, *and my water, and my fleſh, that I have prepared for my ſhearers, and give them to men that I know not whence they come?* 2 Sam. 25. 11. Hee knew how

how to receive kindneſſes, but he knew not how to communicate.

As God hath eſtabliſhed a diſtinction of proprieties among men, while every man governes his owne houſe, and rules his own ſervants, and tills his owne land, and feeds his owne cattell, and mannageth his owne affaires; I ſay, while God doth thus, every man finds ſweet experience of Gods particular providence. As God hath eſtabliſhed thus a diſtinction of propriety, of houſe, and goods, and land among men; ſo God on the other ſide hath eſtabliſhed a Communion of Saints, and Communion of Saints doth not aboliſh the diſtinction of Propriety, nor the diſtinction of Propriety doth not aboliſh the Communion of Saints; they may both ſtand together, a diſtinction of the Propriety and the Communion of Saints. God will have us, in regard of poſſeſſion, to have things private and ſeverall that are our owne; but God would have us make theſe things common, in regard of uſe, upon ſeverall occaſions: and then a man doth good, when he communicates that good that God hath given him, to the good of others.

Every

Every man muſt conſider with himſelfe, wherein hath God enabled me to doe the greateſt good? (as *Sampſon* knew wherein his ſtrength lay) and then to his uttermoſt power to doe good, and communicate to others of that which God hath given him: Forget not to doe this, *for with ſuch ſacrifices God is well pleaſed.*

This ſame doing of good and communicating, may be done many wayes, and mark them, becauſe there is no body may be exempted from this precept of the Apoſtle, it concernes every man, and every man may doe good and communicate ſome way or other. Wee are forbid to call our brother, *Racha*; which in the Syriack ſignifies empty, vacuous: A man empty! ſaith St. *Ierome* upon that word, how can a man be ſaid to be bare and empty, whom the Spirit of God hath filled and repleniſhed with ſome gift or other, that hee may communicate, and in ſo doing doe good?

There are many wayes of doing good: Firſt, a man may doe good to the Publike, or hee may doe good to the Private; hee may doe good to the Church and Com-

mon-wealth in generall, or a man may doe good to ſome ſpeciall perſons in the Church or Common-wealth in particular. And to diſtribute and doe good, both to the one and to the other, forget not.

For the firſt, to the Publike, a man may doe good many wayes; Theſe wayes eſpecially come to my mind.

Firſt, a man may doe good to the Publike, by the building, or enlarging, or adorning Churches and Chappels, and Oratories for the ſervice of God. A man may doe good to the Publike, by erecting and endowing of Schools and Colledges for the education of youth. A man may doe good to the Publike, by making High-wayes, and Cauſies, and Bridges for the Travellers. A man may doe good to the Publike, by the conveyance of water, that may be uſefull either to City or Countrey, and many other things. There are many wayes more that a man may doe good to the Publike in, and to doe good to the Publike, forget not; for with ſuch ſacrifice God is pleaſed. For ſome ſuch works as I have named, the memory of ſome good men is bleſſed to this day, and will be hereafter,

after, from generation to generation, for ſuch publike works.

Then ſecondly, a man may doe good to ſome ſpeciall perſon in Church and Common-wealth; and that two wayes:

1. A man may doe good to the body; or,
2. To the ſoule:

The good that a man communicates, may be either a Corporall, or Spirituall good.

Then doth a man good to the body, to the outward eſtate I meane, when hee communicates ſuch a thing as is a means of his comfortable being in the ſtate of Nature. But a man doth good to the ſoule, when he doth communicate ſuch a thing as may be a means of a wel-being here in the ſtate of grace, and of his eternall wel-being hereafter in the ſtate of glory. Now, to doe good both to the ſoule and body of thy brother, forget not; for with ſuch ſacrifice, &c.

I begin with the ſoule firſt, that is the principall part. Doeſt thou ſee thy brother ignorant of ſome truth that hee ſhould know, that is neceſſary to ſalvation? Thou canſt not doe him a greater good then to inſtruct him. Doeſt thou ſee him doubtfull what to

doe? Why then doe him good to direct him. Doeſt thou ſee them over-taken with ſome infirmity? Why then reſtore them againe, as the Apoſtle ſaith, *Brethren, if any of you be over-taken with infirmity, you that are ſpirituall, reſtore ſuch a man.* The Greek word is, put him in ioynt againe; hee is out of ioynt, ſet him right, put him in ioynt with the ſpirit of meekneſſe and gentleneſſe. Doeſt thou ſee thy brother unruly, and ruſh into ſinne, *as the horſe into the battaile?* Thou mayeſt doe a great deale of good, to admoniſh and reprove him, to *pluck him* (as *Iude* ſaith in his Epiſtle) *out of the fire*, that hee periſh not. Doeſt thou ſee thy poore brother feeble and weak-hearted? Thou ſhalt doe a great deale of good then to encourage him. Doeſt thou ſee him deiected and caſt downe, and almoſt ſwallowed up of deſpaire? Thou canſt not doe a greater good then comfort him. Theſe things you may doe. And if thou ſee thy brother paſt all help from men, then thou canſt not doe a greater good then to pray and beg help for him at Gods hand. And in very deed, that ſweet Communion of Saints that we believe in the Creed, *I believe the Communion of Saints*, that

that Communion of Saints, appears in nothing more then the doing of good thus to the ſoule one man of another, to *edifie* and build up *one another in our holy faith*, to exhort one another to holineſſe of life, to *provoke one another to love and good works*, to comfort one another in ſickneſſe, to mourne one over another for your corruptions: This they may doe when they are together. And then, pray one for another: and that they may do when they are a thouſand miles aſunder. This is the Communion of Saints. Thus wee may doe good to the ſoules of our brethren; and to doe this good to the ſoules of your brethren, *forget not*; *With this ſacrifice God is well pleaſed.*

To the body we may doe good, in the outward eſtate, many wayes; I will think of theſe three eſpecially.

Firſt, wee may doe them good, *defendendo*, by defending of our brother; by defending his perſon from violence, by defending his goods from ruine, by defending his name from reproach and diſhonour. *Pro.* 24. 11. *Deliver him that is appointed to die, if it be in thy power.* Deliverance it is a thing that holy

Iob, among other works of his, hee ſpeaks of this, *I delivered the poore when hee cryed, and helped him that was fatherleſſe; I brake the iawes of the wicked in pieces, and took the prey out of his teeth.* If thou canſt doe it by thy calling, if thy calling will allow thee to doe it, thou art bound to doe it, to doe that good; to right them when they ſuffer wrong, either in their perſon, or goods, or good name; if it be in thy power to right thy brother, doe good that way, defend him. That is one way.

Secondly, thou mayeſt doe good, *accommodando*, by lending; and indeed, ſometimes a man may doe as much good by lending, as by giving. And this is a work of mercy that God requires of his people; mark that place, *Deut.* 15.7,8. *Thou ſhalt not harden thy heart, nor ſhut thy hand from thy poore brother; But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.* Thou ſhalt help and help him wide, ſo the word is, Thou ſhalt open wide to thy brethren; and ſhalt ſurely lend to them: The Originall word doubles it, *in lending thou ſhalt lend*; that is, thou ſhalt ſurely lend, and lend ſufficiently, according to his need. So the

the Old Teſtament. And Chriſt in the New Teſtament ſaith, *Lend, looking for nothing again, Luke* 6.35. And it is the commendation given to the righteous man, *A righteous man is mercifull and lendeth*, Pſal. 112. 5. but then mark the words that follow after too, *hee guides his affaires with diſcretion.* That is the ſecond way.

Thirdly, a man may doe good, *donando*, by free giving: Of what? That which is according to the neceſſity of our brother. If he be hungry, then we ſhall doe good to feed him, to give him bread; if hee be thirſty, we muſt give him drink; if hee be naked, we muſt give him clothes; if hee be ſick, if it be in our power, wee are to give him remedy; if hee be dead, then to give him buriall, decent buriall; and among the works of charity, and works of mercy, you ſhall ever find reckoned in Scripture, the buriall of the dead. When the Traitor *Iudas* grudged at the box of Spikenard that was beſtowed upon our bleſſed Saviour, ſaith hee, *Let her alone, ſhee hath done a good work towards my buriall.* And, *The Lord ſhew mercy*, ſaith *David*, *to the men of Iabeſh-Gilead, becauſe they ſhewed mercy to* his Maſter *Saul.* What mercy? Marry *they buried his bones.*

bones: It is a work of mercy. Thus you ſee how many wayes there be of doing good and communicating: A man may doe good you ſee to the Publike many wayes. And then to the Private, a man may doe good to the ſoule, to the body: To the ſoule by inſtructing, by directing, by admoniſhing, by reproving, by encouraging, by comforting, by praying for them. A man may doe good to the body, by defending them from wrong, by lending that which is neceſſary, by giving according to their neceſſity that aske. And thus to doe good to the Publike, to Private, to the ſoules and bodies of our brethren, when it is in our power, *forget not*, it is a ſacrifice with which God is pleaſed.

Seeing there are ſo many wayes of doing good thus, I will ſet down two Correllaries and Conſectaries; two things follow on it.

The firſt is this, Since there are ſo many wayes of doing good, certainly as long as wee live here in this life, wee can never want oportunity of doing good, ſome way or other. That is the firſt. We cannot want oportu-

oportunities of doing good, there be ſo many wayes to doe it; either a man ſhall find ſome ignorant poore body that hee may inſtruct, as *David* did, *Come yee children, hearken unto mee; I will teach you the feare of the Lord.* Or a man may find ſome perſon wronged, whom hee may help and ſuccour, as *Iob* did. Or a man may ſit in his tent doore, and find ſome ſtranger paſſe by that hee may entertaine, as *Abraham* did. Or a man may find ſome fatherleſſe children that hee may bring up, as *Pharaohs* daughter brought up *Moſes*. Or a man may find ſome naked perſon that hee may clothe, as *Dorcas* did. Or a man may find ſome wounded perſon, which if hee have the gift and skill of healing, hee may heale, as the good *Samaritane* did. I might goe further: It is impoſſible while thou art here but thou ſhalt meet with oportunities of good-doing; wee cannot want them.

Let none excuſe themſelves with this, that they have no oportunity of doing good; they may have daily, either to doe good to the ſoules, or the bodies of ſome; or perhaps both to ſoule and body. *I muſt worke*, ſaith our Lord, *while it is day; the night commeth*

when no man can work. The day is the time of life, we muſt follow our Lord in this work while it is day; while you have now time, here is the time to work good: The night comes, when death comes there is no more time then to doe good. *Eccleſ.* 9. 10. *Whatſoever thine hand ſhall find to doe,* ſaith *Solomon* there, that is, whatſoever God hath enabled thee to doe, whatſoever good, *doe it with all thy power;* Why? *there is neither working, nor iudgement, nor knowledge, nor invention in the grave, whither thou goeſt.*

Thinke of that; you are going now to your grave, you know not how long or how ſhort a time it may be before you come there; therefore whatſoever thy hand ſhall find to doe, whatever good God hath enabled thee to doe, doe it with thy power; for there is no doing of good in the grave, whither thou art going.

Titus the Romane Emperour is commended by St. *Ierome*, and hee deſerved commendations indeed, and *Ierome* propounds his example and ſaying to others, as commendable; *Titus* the Romane Emperour would every night call himſelfe to account what

good

good he had done that day; and if he found that all the day long there had been no good done, hee would cry out to his friend, Friend, I have loſt a day. A great loſſe it ſeemed to him; but to us Chriſtians a greater loſſe, that know we muſt make account to God for every day of our life, what good wee have done in it.

And ſurely, conſidering in our ſelves how much good God requires at our hands, firſt in our generall calling, as wee are Chriſtians; and then in our particular calling, according to the places wee hold in Church and Common-wealth, and in our private families, it were not good to loſe a day, every day to doe ſomewhat, as that Painter that would never have a day paſſe over his head without ſome line drawing; wee ſhould not ſuffer one day to paſſe over our heads without ſome good work done, ſome good worke every day. Since there are ſo many oportunities of doing good every day, never ſuffer a day to goe over our heads without ſome good.

The Scripture ſaith of the devill, hee beſtirres himſelfe, and the reaſon is, *becauſe hee*

knoweth that his time is ſhort. How much more ſhould wee beſtirre our ſelves then to doe good, knowing that our time is ſhorter then his. *While wee have time,* ſaith the Apoſtle, *let us doe good to all.* The word is not in the Greek; but *while wee have oportunity,* ſo wee read it in the new Tranſlation, *While wee have oportunity to doe good,* Gal. 6. 10. Now as long as wee live here, a charitable heart will never want oportunity of doing good, we ſhall ſtill have oportunity to doe good; but when wee are gone there is no oportunity of doing good, there is no doing good after; but then wee are to receive for that wee have done already, whether good or evill.

Excellently *Origen,* (with which I will conclude this point) ſaith hee, The ſix ages of our life are as the ſix dayes of the week, they are dayes to gather Manna in; but the day of death, that is our Sabbath, there is no Manna then to be gathered, it is no day to gather Manna when wee are dead; but then we ſhall eat that we have gathered before. There is no doing good when wee are dead, but wee then come

to

to receive for the good wee have done before, if wee have done it; therefore, *To doe good, and to communicate, forget not.* That is the firſt Correllary.

The ſecond is this, that, Since there are ſo many wayes of doing good, there is no man exempted from doing good, there is no man but may doe good ſome way or other. Indeed, *rich men* muſt be *rich in good workes*; they that have a great deale of goods, muſt doe a great deale of good. But there is no man ſo poore that may challenge freedome from this doing good, becauſe hee is poore; Harke what the Apoſtle ſaith, *Epheſ.* 4. 28. *Let him that ſtole, ſteale no more; but let him labour with his hands, working that which is good, that hee may communicate to them that need.* See, the poore labouring man, that labours with his hands, hee muſt not bee free from doing good. *Iohn Baptiſt*, when hee was asked of the people, *What ſhall wee doe?* Marry, ſaith hee, *Hee that hath two coats, let him impart to him that hath none; and hee that hath meat, let him doe likewiſe*, Luke 3. 11. Let him that hath two coats,

hee ſaith not, Let him that hath ten coats, a number of coats; but him that hath two coats, let him part to him that hath none.

Our bleſſed Lord did live upon that which good women gave him; that you ſhall ſee if you look *Luke* 8. 3. there it is ſaid, that *Mary Magdalene, out of whom hee had caſt ſeven devils, and Ioanna, the wife of Chuza, Herods ſteward, and Suſanna, and other women miniſtred unto him of their ſubſtance.* Chriſt lived upon that that good perſons gave unto him, yet out of that that was given him, hee was wont to give almes; you may perceive that by that ſpeech of the Apoſtles, when our Lord had bidden *Iudas, That hee did, doe quickly*, they did not know what he meant, but did think that hee would have them provide ſomewhat, or *to give ſomewhat to the poore*, Ioh. 13. 29. To give ſomewhat to the poore. Our Lord himſelfe lived upon that which was given him, yet hee himſelfe, out of that which was given him, gave to the poore.

The *Macedonians* are commended by St. *Paul* for their great liberality, that whereas they were poore, I, deeply poore, it was deep poverty, ſo the word is, profound poverty,

verty, deep poverty, as the Apoſtle ſpeaks, 2 *Cor.* 8. 2. it was poverty, deeply poverty; yet they abounded in liberality for all that. You know the woman in the Goſpel caſt in but two mytes into the Treaſury, but it was all that ever ſhee had; it was but a little money, but it was great charity, a great worke of charity, all that ever ſhee had.

When the Creple asked an almes of *Peter* and *Iohn* coming to the Temple, ſay they, *Silver and gold wee have none; but ſuch as wee have, give wee thee.* If thou have no ſilver and gold to give, that thou canſt not give that, yet give ſuch things as thou haſt.

The widow of *Sarepta* had no gold nor ſilver to give the *Prophet*, ſhee gave him a cake; ſhee loſt nothing by it; you know the ſtory. Our bleſſed Lord ſaith, *Whoſoever ſhall give a cup of cold water to a Prophet, in the name of a Prophet, ſhall not loſe a Prophets reward.* If thou canſt not doe good with thy *ora*, thy money, that thou haſt none to give, doe it *ora*, thou maiſt doe good that way. Thou ſhalt find ſome ignorant perſons, inſtruct them. Thou ſhalt find ſome doubtfull, that know not what to doe, direct them. Thou

ſhalt

ſhalt find ſome poore comfortleſſe creatures, ſpeak comfort to them, ſpeak kindly to them, ſpeak to their heart. *Solomon* tells us, *Pro.* 24.16. *Faire words are an honey-combe, ſweetneſſe to the ſoule, health to the bones.* If thou canſt not doe what good thou wouldeſt, why yet be willing to doe what good thou canſt; doe that thou art able to performe, and God will accept thy willing heart, man, as hee did the willing heart of *Abraham* to offer his ſonne, though hee did not offer him; and the willing heart of *David* to build him an houſe and Temple, though hee built it not.

In a word, (to draw to a concluſion) every man muſt give according to his ability, as God hath enabled him; and God looks not for ſmall things from rich men. In the ſacrifices of the old Law, in the voluntary free-will offerings, the Iewes had this Canon, that if a poore man brought a rich mans offering, God accepted of it: As, a paire of turtle doves and two young pigeons was a poore mans offering, and another offering for rich men. If the poore man brought a rich mans offering it was accepted; but if the rich man brought in a

poore

poore mans offering, if a rich man came with a paire of turtles or two young pigeons, this was not accepted; every man must give according to his ability.

Wee are not lords of that wee possesse, but stewards and bayliffes; and the greater bayliwick, the greater account: To whom God hath given but one talent, he shall make account but for one; but to whom God hath given two, hee shall make account for two; and to whom five, hee shall make account for five. Thus as our gifts increase, so our account increaseth; according to the cost that God bestoweth on the ground, he looketh for fruit: of some ground it is enough if it bring forth *thirty-fold*; but of some ground God looks for *sixty*, and of *some an hundred-fold*. And they that have a great deale of goods, if they doe not a great deale of good with it, they must look for a great deale of punishment. And how little goods soever we have, we must doe good with it.

You shall heare many say, If I had so much as such a man hath, I would doe a great deale of good.

I marry, a great deale of good: But first,

Why ſhould God truſt thee with a greater eſtate, when thou wilt not doe good with that thou haſt? Why ſhould thy father put into thy hands a greater ſtock, when thou wilt not imploy that little? *Be faithfull in little*, and then God will increaſe that, as the widows oyle, and thou ſhalt have the bleſſing. *To doe good, forget not.* You have heard the thing exhorted unto; Now the manner:

Forget not to doe it.

In a word, I will not ſtand upon it, It ſeems that we are eaſily apt to forget to doe good, if wee be not called upon. Therefore our Apoſtle (for I take St. *Paul* to be the Author of this Epiſtle) when hee writes to *Titus* the Miniſter of the Church, ſaith hee, *Put them in remembrance*, put them in mind to doe good: It is one of his charges hee gives, *Tit.* 3. 1. *Put them in mind to doe good.* It is a part of our duty to God, to put you in mind to doe good, that you may not forget it. In *Gal.* 2. 8, 9. you ſhall find there, that the Apoſtles *Peter*, and *Iames*, and *Iohn*, the pillars among the Apoſtles, thoſe three gave the hand of fellowſhip to *Paul* and *Barnabas*, that they ſhould preach to the

the Gentiles, and the other to the Iewes; and there was nothing agreed upon but only this among them, that they ſhould *remember the poore* whereſoever they came: whether it were *Peter*, *Iames*, and *Iohn*, that preached to the Iewes, or *Paul* and *Barnabas* to the Gentiles, this was covenanted and agreed on among them, to remember the poore, ſtill to mind them.

Therefore people muſt not take it ill at the Miniſters hands, if that Miniſters be ſtill calling upon them for doing good and communicating; it is part of our duty to call on you, that you forget not to doe good. And I could uſe many Arguments to perſwade you ſtill to remember to doe good; but thus much onely, you muſt know this, (I will ſpeak of this one thing, and then I have done;)

That, That God that forbids to doe ill, hath commanded us alſo to doe good: It is not enough for a man not to doe ill, but hee muſt doe good too. Innocency is a good thing, to doe no hurt, but innocency is not enough to ſalvation: It is not enough for us that wee doe no hurt, wee muſt doe good

too. That God that forbids us to *vex the ſtranger*, commands us in another place, to *entertaine ſtrangers*: That God that in one place forbids us to *grieve the Widow and fatherleſſe children*, hee commands us in another place to *relieve them*: That God that forbids us to take the cloathing of a poore man for a pledge, commands us in another place, to cloathe poore naked men: That God that forbids us to doe ill to any man, commands us to doe good to any man. That fearfull ſentence, *Goe yee curſed into everlaſting fire*, it ſhall not be onely for doing ill, but it ſhall be for not doing good; *I was hungry, and yee fed mee not; I was thirſty, and yee gave mee no drink, &c.* and becauſe you did not *to one of theſe little ones, you did it not to me.*

All the trees planted in the houſe of God, are called *trees of righteouſneſſe*, Iſai. 61. they muſt bring forth fruit; their leaves muſt be for medicine, and their fruit for food: there muſt be good. God cannot indure that we ſhould grow unprofitable; let every man take heed how hee growes unprofitable, that there come no good of that hee doth: Take heed of unprofitableneſſe, the *unprofitable ſervant is bound hand and foot*; the unprofitable chaffe is ſcatter-

ſcattered with the wind; the unprofitable fig-tree is hewen down; the unprofitable ſalt is caſt on the dung-hill; God cannot endure unprofitableneſſe. I will conclude with that place, *Ezek.* 15. 2. The Lord asks *Ezekiel*, *Son of man, what is the vine tree good for?* The vine brings fruit, it is good and *comfortable for God and man*, in *Iothams* parable. But God meanes the unprofitable vine tree, if it bear no grapes, what is it then good for? can you make a hook or naile of it, to hang a veſſell on? You may doe it with other trees, if they grow unprofitable: the fig-tree, or the apple-tree, or others, when they are unprofitable and beare no fruit, you may make a pin of them to hang a veſſell on; but the vine, what is it good for? ſurely it is good for nothing but the fire; from one end to the other of it, you cannot make a pin to hang a veſſell on. So either there muſt be grapes, there muſt be fruit, or woe and eternall perdition. *To diſtribute, and to doe good, forget not; for with ſuch ſacrifices God is well pleaſed.*

Heb. 13. 16.

To doe good, and to communicate, forget not; for with such sacrifices God is well pleased.

HEre is an Exhortation, and the Reason to enforce it: The Exhortation is, *To doe good, and to communicate.* And then doe wee doe good, when we doe communicate that good that God hath given us, to the good of others.

Wee have done with the Exhortation; Wee come to the Reason that the Apostle useth to enforce the Exhortation withall;

For with such sacrifices God is well pleased.

Hee saith not, With such *workes* God is well pleased; but with such sacrifices. There are spirituall sacrifices; Prayer is one, and Thanksgiving another, and Repentance another, and Beneficence another. But the thing that is offered to God in all these spirituall sacrifices,

ſacrifices, is the heart: A devout heart in Prayer, a broken heart in Repentance, a gratefull heart in Thankſgiving, and a tender compaſſionate heart in Beneficence. And it is the tenderneſſe, and compaſſionateneſſe, and the charitableneſſe of the heart that makes it a ſacrifice to God, and well-pleaſing to him, and accepted of him.

Againe, hee doth not ſay, This is ſuch a ſacrifice as God *requires*, (though hee doe require it too) but, This is ſuch a ſacrifice as God is well pleaſed with. It is motive enough to perſwade a good child to doe this or that, if it be a thing that will pleaſe his father: It is motive enough to perſwade a faithfull honeſt-hearted ſervant to doe a thing, to tell him, This will pleaſe your Maſter: It is enough to perſwade any good ſubiect to doe this or that, to aſſure him the thing will pleaſe his Soveraigne: It is motive enough to a Chriſtian heart, to perſwade him *to doe good and communicate*, to aſſure him, that this is a thing that *God is well pleaſed with*.

But yet it is not every work done, not every thing that is in it of the ſubſtance of a good

good work, that is pleaſing to God; there is more required then ſo, to make a ſacrifice acceptable to God.

There is ſomething required in the doer; and, There is ſomewhat required in the thing done.

There is ſomewhat required in the doer: Firſt, hee muſt be in Chriſt, that will offer a ſacrifice acceptable to God. Take theſe Rules:

Firſt, If the perſon of a man pleaſe not God, his works can never pleaſe him. *God accepted Abel, and his ſacrifice: Abel* firſt, and then his ſacrifice. God never accepts a mans offering, till firſt hee accept of his perſon. Now God accepts of no mans perſon, but in Chriſt; *this is hee, in whom I am well pleaſed.* The Apoſtle calls Chriſt, *the Sonne of Gods love*; and there are none that ever God loves, but hee loves them in his Sonne, *the Sonne of his love, Col.* 1. 13. That is one ground.

Another is, Though a work be good as it comes from the Spirit of God, the Author of all goodneſſe, yet it cannot come thorow our fingers, but wee ſoyle it: *All our righteouſneſſes are as menſtruous cloaths. If God ſhould bee extreme*

extreme to marke what is done amisse, in our best works, *who were able to abide it?* Even as the offering of the children of Israel, it was called a holy offering; yet as holy as it was, there was some iniquity in that holy offering; but that was laid on *Aaron*, and when hee bare the iniquity of all the other, the men and their workes were accepted. So it is here, the workes of a Christian man may be good workes, good in substance, because they are works that God requires at his hands. Then they may be good in the fountaine, when they spring from the Author of all goodnesse. And good in the end, because they are done to the glory of God, and the good of our brethren. But yet as there was some iniquity did cleave to the holy offering of the children of Israel, (as holy as it was) so there is some iniquity cleaves to our good worke, how good soever it be: when that iniquity that cleaves to our workes is laid upon Christ, *who in his owne body on the tree, bare the iniquity of us all*, then our persons and workes are graciously accepted, and all the iniquity that cleaves to our workes mercifully pardoned. This is the first thing; What is re-

quired in the doer, to make his beneficence acceptable to God.

But here is not all, there is ſomething required in the thing done; and that I ſhall ſhew you in the remainder of the time, by Gods grace: And I ſhall lay it down in foure Rules.

The firſt is about the end. And you muſt not wonder that I begin at the end; for howſoever the end is the thing laſt attained, yet it is the thing firſt intended; it is the firſt thing in a mans intention. And beſides, God regards not ſo much *quid*, as *propter quid*; not ſo much what wee doe, as for what we doe. A man may doe good works for ill ends, and then hee muſt not look that God ſhould accept them. It is the end that commends the action. Now there are three ill ends of doing good works.

One end that ſome propound to themſelves in doing good works, is, to make ſatisfaction to divine iuſtice, for the ſins they have commited. The Apoſtle would have us doe good works for neceſſary uſes; but God never appointed this uſe of good works. Our good works may be tokens of our ſecret predeſti-

predeſtination, they may be fore-tokens of our future happineſſe; but to think that by doing good wee can make recompenſe and ſatisfaction to divine iuſtice, and appeaſe the infinite wrath of God for ſinne, before the which the very Angels themſelves are not able to ſtand, it is a ſenſleſſe and graceleſſe fancie; tending much to the diſhonour of Chriſt, and that all-ſufficient ſatisfaction that hee hath made for the ſinnes of the world, when hee offered up his fleſh *a ſacrifice of a ſweet ſmelling ſavour to God.* That is one ill end.

Secondly, ſome propound another end, that is, to merit eternall bliſſe by it. And our Engliſh men, Rhemiſts, Romiſh Engliſh men by birth, and Rhemiſts by education, and Romiſh by profeſſion, oft times ſtand to it, to prove that good works are truly and properly meritorious, *ex condigno*, even of very condignity: In ſo much, ſay they, in their Comment upon *Heb.* 6. Good works are ſo farre meritorious, that God were unjuſt if hee ſhould not give heaven to our good works; hee were unjuſt, if hee ſhould not yeild heaven to our good works. This is the

onely place wherein they can find the name of merit; onely because the vulgar Latine hath it; and they doe in this place ſtand to prove the Doctrine of Merit, upon that word *merit*.

Give mee leave a little to ſhew you, that good works cannot be meritorious: I will give you theſe reaſons.

One principall condition in a meritorious work is this, It muſt be done by a mans ſelfe: How can a man be ſaid to merit any thing by a work that himſelfe doth not, but another doth it by him, or in him? Now, you know, there is no good work that wee doe of our ſelves, God works all our good works in us. Hark how the faithfull pray in the Prophet, *Lord, thou haſt wrought all our works in us*, Iſai. 26. 12. Our new tranſlation reads, *in us*, our old, *for us*: The word in the Originall will beare either the one or the other; take it as you will, *in us*, or *for us*, God hath wrought the work; *Lord, thou haſt wrought all our works in us*, and *for us*.

Firſt of all, it is from Gods grace that we are enabled to doe good works, what works ſoever they be, it is grace that enableth us to doe them. And then, when we are enabled,

it

it is from grace that wee are willing to doe them; both our ability, and our willingneſſe to doe good, are from God. Look how the Apoſtle ſpeaks, 2 *Cor.*8. ſaith he there, *I would have you know the grace that is beſtowed on the Church of Macedonia.* The grace that was beſtowed on them, what grace was that? You may ſee in the two next Verſes, nothing elſe but their willing bounty, even above their power, to doe good; *For*, ſaith the Apoſtle, Verſ.3. *to their power, I beare them record, yea* (quoth hee) *above their power:* There was the grace that was beſtowed on them, they were willing to doe good.

So then, have wee ability to doe good, it is of grace; have wee willing hearts to doe good, it is of grace. Doe we then any good, wee muſt ſhout as the people, *Zech.*4.2. and cry, *Grace, grace, unto it.* Double the word, *Grace, Grace.* Grace in enabling us, and grace in making us willing too: All is of God. So if a man doe a good work, hee is more indebted to God for it; God is not indebted to him, but hee to God in making him able; and he is indebted to grace, for making him willing; hee can merit nothing.

Then mark a ſecond Reaſon, how good works cannot be meritorious; Merit is *Opus indebitum*, it is above a mans deſert; it is a work that is not due, that a man is not bound to doe; for a man can merit nothing by doing that that hee is bound to doe already: hee ſhould tranſgreſſe, if hee did not doe it; but hee merits nothing by doing that that hee ſtands bound in many bonds to doe already. Doth the Maſter thank his ſervant for doing that that is commanded, *Luke* 17. 9. *Even ſo*, (ſaith hee) *when you have done all you can, ſay, We are unprofitable ſervants.* If wee will merit any thing at Gods hands, wee muſt doe ſomewhat that wee are not bound to doe. I, but how farre ſhort come wee in the things we doe, of that that wee are bound to doe? we are ſo farre from doing more, that when we have done all wee can, wee are unprofitable ſervants. How much more unprofitable, ſaith *Ierome*, when wee come ſhort of that which God hath commanded?

Thirdly, good works cannot be meritorious; I prove it thus: There muſt be ſome proportion between the work that is done, and the reward that is given of condignity.

Now,

Now, I pray, consider but what that reward is that God hath promised; not according to the worthinesse of our works, you must not think so; but of faith, of free mercy hee hath promised a reward: And what is it? Look in 2 *Cor.* 4. 17. see what it is, the Apostle calls it there, *a farre more exceeding, eternall weight of glory. These light, momentany afflictions*, saith hee, *procure to us a farre more exceeding, eternall weight of glory.* Mark; First, it is glory that God hath promised for a reward. Secondly, it is more then so, it is a weight of glory. Nay yet more then so, it is an eternall weight of glory. Nay yet further, an exceeding, eternall weight of glory. So farre our English can carry it; but our English cannot carry it so farre as the Greek, for there it is, an exceeding exceeding. The Apostle could not tell what to make of it, it was so much: He made as much as he could, A glory, a weight of glory, an eternall, an exceeding eternall weight of glory, an exceeding exceeding weight of glory. Now I would ask, I pray, what proportion can be between a little poore temporall service that wee doe, and such an eternall, exceeding, exceeding eternall weight of glory?

I will ſay no more concerning this point of merit.

Let us never talk of merits, they were all loſt in the firſt *Adam*, we loſt all merit in him: Let grace alone reigne in Chriſt, Let us ſay with *Bernard*, My merit is the Lords mercy. Let me have no merit, that will exclude grace: and, ſaith hee, there is no place for grace to enter in, when merit hath taken up all the roome before it comes. Therefore that is no right end.

Thirdly, there is a third end that ſome propound of doing good; that is, glory from men Vaine men ſeek vain-glory. Thus did the Phariſees, they would doe a great deale of good, but they would doe it ſo that they might be ſeen of men to doe it. And indeed, it is lawfull for men to be ſeen to doe good, and our Lord would have us ſo to doe good, that wee may be ſeen of men to doe it, to *let our light ſo ſhine before men, that they may ſee our good works, and glorifie our Father which is in heaven.* If you be afraid of Spectators, you ſhall have no Imitators. If there be none to ſee you, there will be none to follow you. It is lawfull for a man to be ſeen to doe good, but men

men must not doe good to be seen; for then they shall have their reward of men, they shall have none of their Father, God.

There belong two things to every good work:

There is the { Glory / Reward } of the work.

The reward, God is pleased out of his free mercy to us in Christ to allow us that; hee allowes us the reward, but not the glory of the work; that must be his owne, and *hee will not give that to another*, as hee saith. If we deprive God of the one, we must look that God should keep us from the other: If wee keep from him the glory of the work, God will keep us from the reward of it. These are ill ends of good works. We must not do them to satisfie the iustice of God for sin, or with opinion of meriting eternall blisse, or to be seen of men to doe them.

What is the end then of good works?

Briefly, in one word, The end of all good works is the glory of God, in the good of our brethren.

And Gods glory is such a thing, as we are

born to that end, to set forth the glory of God. As the Grace of God is our Alpha, so the Glory of God must be our Omega. As the Grace of God is the beginning from whence all things come, so the Glory of God must be the end, to which all things must be referred: *Of him, and through him, are all things; to him be glory for ever and ever.* And we cannot bring greater glory to God, and his holy Truth and Religion that we professe, then by doing good works. When men see our good works, and see how pitifull and tender-hearted we be, what bowels of compassion we have to our poore afflicted brethren, they cannot chuse but glorifie God, and acknowledge and say, *Surely this is the seed that God hath blessed,* Isai. 61. 9. So much concerning the first Rule that I give you. Would you make your beneficence and good works that you doe toward your poore visited brethren, pleasing and acceptable to God? doe them to a right end, to Gods glory, and your brethrens good.

I come to a second Rule; the former was about the End, the second is about the Fountaine, from whence our good works must flow. And what is that? Compassion. If we will

will make our good works pleasing and acceptable to God, they must flow out of a pitifull heart. If you instruct an ignorant man, which is a good work, it must be out of pity of his ignorance; if you feed a hungry man, it must be out of pity of his misery. The distribution of our goods to the poore, is accounted a work of charity, and so it is a great work of charity; if a man should doe as *Zacheus* made an offer, *give halfe his goods to the poore, and if I have wronged any man, I will restore it foure-fold*, you would account that a great work of charity; but suppose a man should give all his goods to the poore, you would say that were a transcendent work of charity; and it is true indeed: Yet see, a man may do even this transcendent work of charity, and have no charity. For, mark the Apostles speech, 1 *Cor.* 13. 3. *If* (saith the Apostle) *I should give all my goods to the poore, and have no charity*: See, a man may give all that ever he hath to the poore, and yet have no charity; because that which hee gives comes not from a charitable, compassionate heart. Holy *Iob* doth not only tell of his works of charity, but hee tells out of what ground hee did those works of charity, out of what

fountaine those works of charity flowed; and what was that? His compassion: *Did not I weep for them that were in misery? was not my soule grieved for the poore?* Iob 30.25. The works that a man doth, if hee will make them a pleasing and acceptable sacrifice to God, they must come out of a fellow-feeling of his brethrens necessities.

It is said of our blessed Saviour in the Scriptures, *He went about doing good.* It is true, he did; his whole life was nothing else but a going about, doing good. And be pleased to mark what you read again in the Gospel, you shall find that some of our Lords works that hee did, were works of charity; and that he did, he did it out of compassion; and the Scripture notes it to us, that it was out of compassion he did it. Let me shew some for example.

Our blessed Lord cleansed Lepers, and it was out of very compassion to them that hee cleansed them, the Scripture observes it so, *Iesus had compassion on them, and said, I will, be thou cleane*, Mark. 1.41. In another place wee find, they brought many sick to Christ, and our Lord laid his hands on them, and healed them all; and it was out of compassion that hee

healed

healed them, *Hee had compaſsion on them, and healed their ſick*, Mat. 14. 14. In another place, you know the miracle that our Lord wrought, he fed foure thouſand men, beſides women and children, and with a few barley loaves and fiſhes; yet it was out of compaſſion, ſo hee tells his Diſciples, *I have compaſsion on the multitude, they have been with me three dayes faſting*, Mat. 15. 32. Againe, in another place, our bleſſed Saviour touched the eyes of the two blind men, and they received their ſight, and followed him: and it was out of very compaſſion that he touched them, himſelf was touched with compaſſion, before he touched their eyes; *So Ieſus had compaſsion on them, and touched their eyes*, Mat. 20. *ult.* I will alledge no more places but one: You find that our bleſſed Saviour raiſed a young man at *Naim*, that was dead, and carrying to buriall; hee touched the coffin, and raiſed him again to life; and it was out of compaſſion; not to the young man, for it may be his eſtate was happy; but to his mother: the Scripture gives the reaſon, *ſhee was a Widow*; and the name Widow, is a name of compaſſion; therefore out of compaſſion hee ſaith, *Weep not*: and hee touched

the coffin, and reſtored her ſonne to life, *Luke* 7.13. I could alledge many places more, but theſe ſhall ſuffice. Mark, I pray, onely a phraſe of Scripture you ſhall find *Iſai.* 58.10. *If* (ſaith the Prophet there) *thou ſhalt draw out thy ſoule to the hungry*; he ſaith not, If thou ſhalt draw out thy purſe, though that be ſomewhat, or draw thy meat out of thy cupboard, or thy garments out of thy preſſe, and give to a poore wretch; but, *If thou ſhalt draw out thy ſoule.* The ſoule muſt be drawn out firſt; and if a man can once draw out his ſoule to a poore wretch, it will make him draw out his purſe, if hee have it; he cannot but draw out his purſe, if hee have drawn out his ſoule. Therefore ſaith *Iohn*, 1 *Ioh.* 3.17. *If a man* (ſaith hee) *hath this worlds goods, and ſhall ſhut up the bowels of compaſſion upon men*; hee doth not ſay, If hee ſhut his purſe; but, if hee ſhut up the bowels of compaſſion upon them, *how dwelleth the love of God in him?*

And while I name the bowels of compaſſion, let me tell you, that word where it is ſaid that Chriſt was moved with compaſſion, the Greek is, ἐσπλαγχνίσθη, wee cannot expreſſe

preſſe it in Engliſh, it is a name from bowels, he was moved in his bowels: That compaſsion in Chriſt, and that that hee would have us to ſhew to our brethren, it is from the bowels. Therefore Mr. *Beza* tranſlates the word, (he knowes not how to expreſſe it in one word, it muſt be an inward motion) I think wee call it, the *yerning of the bowels*; the bowels muſt yerne in us. When wee ſee poore miſerable wretches, wee muſt not onely relieve them, but this reliefe muſt be done out of pity and compaſsion, and tenderneſſe of heart to their miſery. If we would have our ſacrifice of beneficence acceptable and pleaſing to God, there are two things in beneficence, in doing good, the inward affection of the heart, and the outward act of the hand; they ſhould not be parted, they ſhould goe together: Not only the inward affection of the heart, but the outward act of the hand; nor only the outward act of the hand, but it muſt proceed from the inward affection of the heart.

But thus much, I can tell you one caſe, wherein God accepts the inward affection, without the outward act of the hand: Some-

times

times God enables not a man to give a gift, then hee accepts of the good affection, and a pitifull heart to our brethren. Where God doth not find an ability to performe, there he accepts of a willing, loving, tender, charitable heart to our brethren; hee accepts of the inward affection to our brethren. I can tell you, I say, this case, wherein God accepts of the inward affection, without the outward action; but I cannot tell you any case, wherein God ever accepts of the outward action, without the inward affection. The outward act of the hand, it may be, may be more acceptable to the man that stands in need, and receives; but the inward affection is that that makes it a sacrifice pleasing and acceptable to God. That is my second Rule.

I come to the third and fourth; I will but touch them briefly. The third Rule is about the matter and substance of good works; Good works must be done with that which is our owne; It is a sacrifice wee find here, and wee must not offer in sacrifice to God, that which is not ours. In 1 *Chron.* 21. 24. *David* comes to *Araunah* the Iebusite, to buy the threshing-floore, to make an Altar there to God,

God, and *Araunah* bountifully offers him, Nay, my lord, you ſhall not buy it of me, I will give my lord this, and my bullocks for a burnt-offering, and I will give my threſhing inſtruments to burne the offering with, and I will give wheat for a meat-offering; I will give all, I will give, ſaith hee. No, ſaith *David*, I will take nothing of gift, I will not offer to God any thing that coſt me nothing; nay, if it coſt me nothing, I will not offer it to God; but I will buy it at a price, and then I will offer it to God. We may not offer to God that that coſt us nothing, but that that coſt us labour, and induſtry, and the ſweat of our brows; that that we have gotten by hard labour and paines in our calling, let that come, and it is welcome to God. God cannot be pleaſed with a mocking ſacrifice, I pray, who would be contented to be mocked? The ſon of *Syrach*, *Eccluſ.* 34. 18. hee tells us, that he that offers an unrighteous ſacrifice, of unrighteous goods, hee offers a mocking ſacrifice to God: It is a mocking ſacrifice, and will God be pleaſed to be mocked? why, our ſelves would not, ſaith *Gregory*. Whatſoever in our ſacrifice that we offer to God is ill gotten, it is

ſo farre from appeaſing the wrath of God, that it provokes him much more.

It is a thing ſomewhat obſervable, that in the Scripture our almeſ-deeds are called righteouſneſſe, our beneficence is called righteouſneſſe in many places in Scripture; *The good man is merciſull and lendeth, &c. He ſcattereth abroad, and gives to the poore; his righteouſneſſe endureth for ever.* that is, his almeſ-deeds. *Pſal.* 112.9. And the Apoſtle prayes for the *Corinthians*, that God would pleaſe to increaſe the fruits of their righteouſneſſe, 2 *Cor.*9.10. that is, their beneficence; beneficence is called righteouſneſſe. And that which we read in *Mat.*6.1. *Take heed that you doe not your almes before men*, the vulgar Latine reads it, *Take heed that you doe not doe your righteouſneſſe before men*. Maſter *Beza* reads it ſo too; and hee ſaith withall, that in two of the ancienteſt Greek copies that hee hath, it is ſo. The Syriack Interpreter reads it ſo too, *Take heed that you doe not your righteouſneſſe before men.* Nay, I ſhall tell you more, that Chriſt hee looked in on them that put or caſt money in the Treaſury: Now what was that? It was a cheſt at the doore, (as your poore mens box) in which they were wont to caſt money, as they

they passed by out of the Temple: And this the Hebrewes called, The chest of righteousnesse; not the chest of mercy, or of charity, but of righteousnesse.

Why should our almes-deeds be called righteousnesse?

I could give you many reasons, but let this suffice now at this time, Because God would have that to be righteously brought in, that is charitably laid out: we must lay nothing charitably out, but that which is first righteously brought in: that must be laid out to good uses, that is gotten by good meanes; let it be righteously gotten, and then it will be a sacrifice pleasing and acceptable to God. That is my third Rule: It must be our owne that we give.

The fourth and last Rule, that I will but name to you, is this, about the manner, that it must be done cheerfully. The first Rule was about the End, It must be done to a good end. The second Rule was about the Fountaine whence it must flow, A pitifull heart. The third Rule was about the Matter or Substance, It must be our owne. The last Rule is about the Manner, It must bee done

with alacrity and cheerfulneſſe.

And this cheerfulneſſe muſt appeare, firſt, in the countenance: A man muſt not give with an angry, unwilling countenance.

Then it muſt appeare in the words of a man; for a man may peradventure undoe a good work, with ill words; hee may bring a blemiſh on a good work, with ill words. *Fair words are as an honey-comb, ſweetneſſe to the ſoule, and health to the bones.* As there muſt be compaſſion and bowels, ſo there muſt be grace and favour in the lips. A good word ſometimes may doe more good then a good deed, to cheere and comfort a poore ſoule, and revive it.

Thirdly our cheerfulneſſe muſt be ſhevved by our ſpeedy giving; hee gives tvvice, that gives quickly; and a man blemiſheth his good vvork, that delayes it. There is ſo much taken from the vvorth of every vvork, by hovv much it ſticks longer in the fingers of him that doth it.

Novv you ſee, brethren, hovv you may make good vvorks pleaſing and acceptable to God: Your perſons muſt be firſt in Chriſt. Then, you muſt have a good End; you muſt not

not propound to your ſelves, to make ſatiſfaction to divine iuſtice, or to merit eternall bliſſe, or to think thereby to be ſeen of men, for vain-glory and popularity; but your end muſt be Gods glory, and your brethrens good. And then, this muſt flow out of a pitifull heart, *Pro.* 14. 21. *Hee that hath pity on the poore, bleſſed is hee.* Hee ſaith not, He that gives to the poore; yet he would not have it a barren, fruitleſſe pity; but the meaning is this, Hee that pities the poore, and gives out of pity, bleſſed is he. Then again, it muſt be your owne that you give; it muſt not be a burnt-offering of goods gotten by rapine, and by ill meanes.

Then laſtly, it muſt be done with cheerfulneſſe; cheerfulneſſe ſhewed in the countenance, in words, in ſpeedineſſe and readineſſe to give. If it be thus, then it is a ſacrifice acceptable to God.

Nay, I will goe further, God will reward ſuch a ſacrifice as this; you ſhall be ſure of a reward at the hand of God: Though not for the merit of the work, (away with merit, talk not of that) yet you ſhall have a reward, through the free mercy of God in Chriſt.

That is loſt, you ſay, that is beſtowed on an unthankfull perſon; but, as *Luther* ſaith, if a man will not doe good unleſſe he can find a thankfull man, let him look another world to doe it in, this is not a world for him; if one of ten give thanks, it is enough: it was ſo with Chriſt, one Leper comes of ten; but yet though men prove unthankfull, they will not ſeeme to requite; though men forget, yet our good God will not forget. Hark what ſaith the Prophet, *Mal.* 3 10. *Bring yee all the tithes into the ſtore-houſe, that there may be meat in mine houſe*; meat for the reliefe of the Levites, and ſo for the poore; for there went part that way too; *that there may be meat in mine houſe, and try me now herewith, ſaith the Lord of Hoſts, if I will not open you the windowes of heaven, and poure you out a bleſsing from thence.* Try me: Beloved brethren, you have tried many men, and you have made ventures, ſome perhaps to the furtheſt parts of the world; ſome have made ventures in this Kingdome; and you dare truſt this man and that man with your eſtates and goods, and it may be ſome have cozened you of a great deale; this may be loſt, *Man is deceitfull on the weights, lighter then vanity it ſelfe*; but truſt

truſt God with ſomewhat, venture ſomewhat to heaven: you venture in giving to the poore, you make it a hazard; but you never make ſo ſafe a return of any commodity in the world, as that that you give to your brethren.

Riches we call the muck of the world, I would we did account it ſo as we call it, the muck of the world. May I give you a ſimile from your ſelves; A heap of muck as it lies in the yard it doth no good, but carry it abroad into your paſture fields, and ſpread it, and you find the benefit of it: Thus it is, as long as your money and your goods lie heaped with you, it doth no good; carry it abroad and diſperſe it, as the Scripture ſaith, *Hee hath diſperſed and given to the poore*, Pſal. 112. it is taken from dung ſpread in the field; lay it out upon your poor brethren, and look for an increaſe; if you have it not in this life, aſſure your ſelves you ſhall have it in the life to come; if you have it not in outward bleſſings, you ſhall be enriched in grace here, and in glory hereafter. To which the Lord bring you, for his ſake that hath dearly purchaſed it for you, Ieſus Chriſt the righteous. *Amen.*

FINIS.